THE JEWISH WOMEN'S MAGAZINE

Lilith

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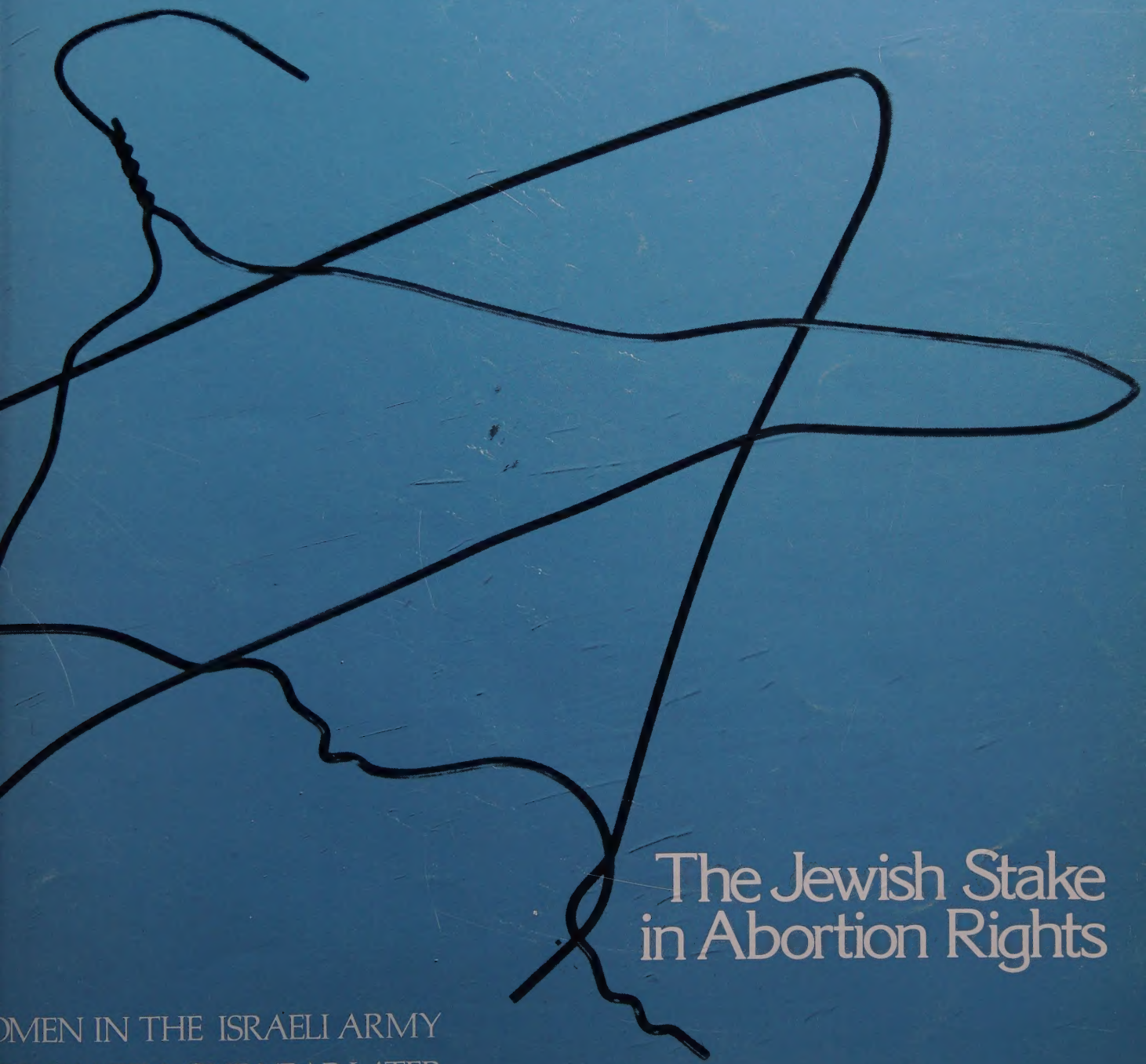


The Jewish Stake in Abortion Rights

OMEN IN THE ISRAELI ARMY

PENHAGEN: ONE YEAR LATER

Malcah Zeldis is a folk artist who concentrates on American and Jewish themes, and peoples her art with members of her family, her friends and herself, either as primary images or as background figures. She paints events and people (including Lincoln) who have had an effect on her own life.

Zeldis has been characterized as a "naive" or primitive artist, since she has not been academically trained. Her techniques of dealing with color, light, and distance, unhindered by the conventional concerns with proportion and optical laws, allow her to paint what she feels. She reports that encouragement from other artists, and encountering others who paint in primitive style, gave her the confidence to see her work as "real" art.

Zeldis, now 49 years old, grew up in a middle-class Jewish home in Detroit. Elements of her Jewish upbringing, her Zionism, and the time she spent living in Israel are all reflected in her work. She paints her family Seder, her grandmother lighting Sabbath candles, and stories from the Torah.

Zeldis' work has been widely exhibited; her paintings have appeared in eight group shows and three one-woman shows, and have been featured in several magazines. In addition, she has a painting in France's Museum of Naive Art and in The International Dictionary of Naive Art.

PHOTOGRAPHS BY DAVID LEIFER

ISSUE #8

1981/5742

Lilith

THE PREPARED TABLE*

2
FROM THE EDITORS

3
LINES OF COMMUNICATIONS
Letters from our readers.

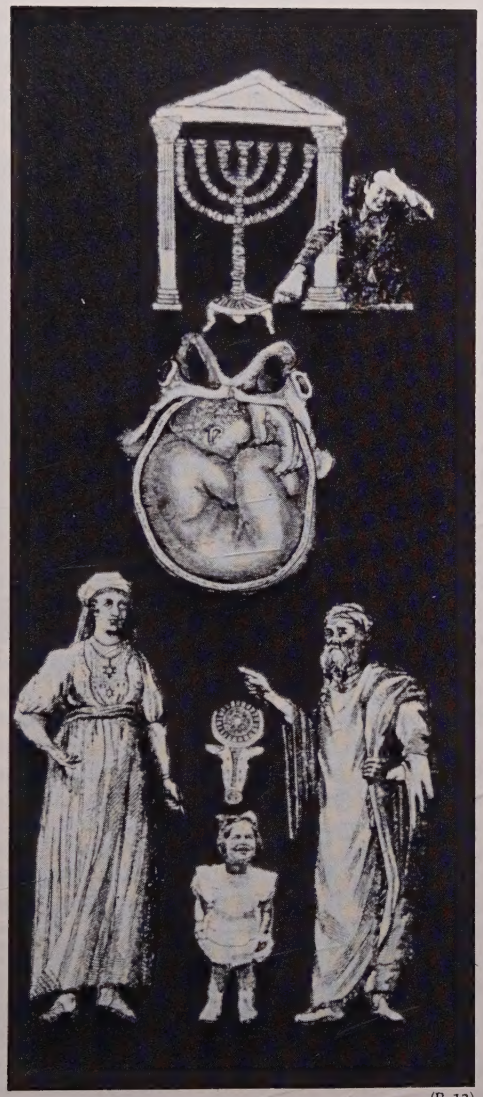
8
KOL ISHAH
LILITH reports on recent events.

12
THE JEWISH STAKE IN ABORTION RIGHTS
BY ANNETTE DAUM
No Jew would be able to adhere to Jewish law on abortion, which allows the termination of pregnancies under varying circumstances, if the right-wing assault on freedom of choice and on the Constitution is allowed to succeed.

18
POEMS ABOUT WOMEN'S BODIES
BY JANET RUTH HELLER AND DORIS WIGHT

20
WORKING DAUGHTERS
BY SYDNEY STAHL WEINBERG
Jewish immigrant women and their parents viewed their jobs as a rite-of-passage into adulthood, and so did their parents.

24
VOICE FROM THE SWEATSHOP
BY ROSE PASTOR STOKES
From the unpublished autobiography of the early 20th century radical.



(P. 12)

26
WOMEN IN THE ISRAELI ARMY
Shuli Eshel's documentary "TO BE A WOMAN SOLDIER" shows what Israeli women really do in the army: serve coffee, not their country.
An interview by Susan Weidman Schneider.

30
COPENHAGEN: ONE YEAR LATER
Jewish women who attended last year's United Nations Mid-Decade Conference on Women finally begin to deal with their traumatizing anti-Semitic experience —and its significance for feminism.

37
THE PICTURE
FICTION BY CATHY STEINHAUER
A short story about a child of Holocaust survivors.

40
TSENA-RENA
Resources for Jewish women.

44
BOOKS

47
CLASSIFIED

48
BIMA:
AN END TO EXPLOITATION OF WOMEN IN THE JEWISH ESTABLISHMENT
BY PEGGY TISHMAN
Introducing a new column—a platform for opinion by Jewish women on issues of the day.

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THE PREPARED TABLE (the *Shulchan Aruch*) is the authoritative code of Jewish behavior according to *halacha* (law). As Jewish feminists continue to rediscover and rework Jewish practice, the Contents of *LILITH* may serve as an evolving Prepared Table for a *new code* of behavior.

LILITH IS NAMED FOR THE LEGENDARY PREDECESSOR OF EVE WHO INSISTED ON EQUALITY WITH ADAM.
After the holy One created the first human being, Adam, He created a woman, also from the earth, and called here "Lilith." Adam said, "You are fit to be below me and I above you." Lilith said, "We are both equal because we both come from the earth."
(FROM THE ALPHABET OF BEN SIRA, 23A-B)

FROM THE EDITORS

EQUALITY UNDER THE LAW SHALL NOT BE DENIED OR ABRIDGED BY THE UNITED STATES OR BY ANY STATE ON ACCOUNT OF SEX.

The deadline for the ratification of the Equal Rights Amendment is June 30, 1982. The following states have not yet ratified the Amendment: Alabama, Arkansas, Arizona, Florida, Georgia, Louisiana, Mississippi, Missouri, Nevada, North Carolina, Oklahoma, South Carolina, Utah and Virginia. Of these, three must do so before the deadline, or we will have to begin all over again the job of getting each of the fifty states to ratify.

It should be clear to us, as Jews and as women, why an antidiscrimination law such as this one must be written into the Constitution. ERA must pass not only because those who oppose it are evil and often aligned with anti-choice forces (as you will read in "The Jewish Stake in Abortion Rights"). ERA Must pass, and with the support of Jews, because it is right; ERA represents *tzedek*, justice, for women and for men.

All the arguments in favor of ERA have already been made. The text speaks for itself. Perhaps we should all do what one of our subscribers did to call people's attention to the simplicity of the Amendment: she made a rubber stamp with the text of the Amendment on it, and she stamps the back of every bill, letter, invitation she mails out. The text, we repeat, speaks for itself.

To help the ERA become part of the United States Constitution, Jewish organizations need to do more than just pass resolutions supporting the Equal Rights Amendment.

First, Jewish organizations must refrain from sabotaging the ERA campaign. The fact that several national Jewish organizations have held conventions in unratified states makes a powerful statement. This year, the Council of Jewish Federations, the umbrella for Jewish fundraising and disbursing organizations across the continent, holds its annual convention, the "General Assembly," in St. Louis. The presence of thousands of Jewish professional and lay leaders in Missouri says, "We don't care that this is an unratified state."

The argument is often made that these conventions are planned as many as six years in advance, and that the trade-off for meeting in an unratified state is that convention-goers have a chance to press for passage of ERA in ways that might have an impact on local politicians. But in states such as Georgia and Arizona, where national Jewish organizations have met and issued statements supporting ERA, their conventions simultaneously supported local business interests. Clearly, none of the pious statements and resolutions made in this context were as effective as a boycott would have been.

It doesn't do much good now, with only months until the deadline for ratification, to declare that Jewish organizations must stop holding events in unratified states. A more useful approach might be to encourage local Jewish groups to ally themselves with pro-ERA organizations. Jewish women's organizations should become indispensable participants in the last-minute drive to get the three more states needed for passage.

Two of the unratified states have very large Jewish populations—Illinois and Florida. Florida, with almost half a million Jews (5.1% of the state's total population), and Illinois, with 266,400 Jews (2.4%), rank third and fifth in Jewish population in the country. If the Jewish communities in Miami and Chicago would make ERA a priority issue, and put time, energy and funds into a major pro-ERA campaign, perhaps they could make the crucial difference in these two states and thereby alter the course of U.S. history.

To all our readers in unratified states, an urgent call to action: contact the National Organization for Women (NOW) in your area to find out what actions they are planning. And press local Jewish groups to use their clout now. By next July it may be too late.

This issue of LILITH marks two new beginnings. As you can see from the table of contents, we are inaugurating the BIMA column, a whole page given over to our subscribers as a platform for their views.

The other beginning is a spin-off from LILITH's invaluable resource listings. Since no quarterly can hope to report on all the organizations, meetings, books, films, lectures, current articles and interesting individuals that come to the magazine's attention, we are consolidating these into the new LILITH NETWORKING NEWSLETTER. To find out how to get your copies, turn to the Classified section. The listings in *Tsena-Rena* and *Kol Ishah* will continue, of course, but the NETWORKING NEWSLETTER will provide you with up-to-date information bi-monthly, and help to connect you to other Jewish women activists around the country.

MAKING WOMANPOWER COUNT

Helping a worthy cause by giving charity is not only a pleasure. For Jews, it is an obligation.

We hope that when you give your regular *tzedakah*, or charitable contributions, you'll send a tax-deductible gift to LILITH. The cover price of each issue is only a fraction of what it costs the editors to produce the magazine, so every gift helps to reduce LILITH's deficit.

When you contribute to political and social causes that support women's rights, and when you give to Jewish activist causes, don't forget to make a contribution to the nation's only independent Jewish women's magazine at the same time. Send gifts to

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SPECIAL THANKS TO
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LEN ABRAMS

LILITH:
ewish women with a deep commitment wish-Christian dialogue, we read with est your articles in Issue #7 by Judith ow and Annette Daum. As Jews, we ld be particularly aware of the insiduous re of defamation of groups and indivi-. Yet, the two articles and the interview followed tended to lump together a p of diverse individuals i.e., Christians ng about women and Judaism, in a aging way. The authors do make a nction between "Christian feminist schol-oing exciting research" and "the conserv- group who used this 'Jesus is a feminist' ment." The latter group is then branded LITH'S interviewer as a "bunch of anti-tes." Since the "Jesus was a feminist" ment had been correctly identified earlier ne article with the name of Leonard ller, this discussion leads to an implicit, preposterous allegation. Dr. Swidler is editor of the Journal of Ecumenical ies, the veteran of decades of pioneering in Jewish-Christian relations, and (most ntly) the moving force in changing anti-tic aspects of the Oberammergau Passion Clearly, he does not belong in the ch," using any common understanding e term "antisemite." While at the begin- of the article Plaskow distinguished ween lay popularization which is anti-tic and "women scholars," this distinction not—alas!—help Leonard Swidler. In it only perpetuates this unfortunate and used treatment of the work of a scholar peccable motivation.

This example should alert us to the acy of the matter at hand. As Jewish nen, we have often criticized Jewish tions concerning sex roles. While Plaskow doubt correct that the rabbis must be pared to the Church Fathers and not to inerant preacher Jesus, the fact remains the followers of Jesus formed a move-t which involved a radical critique of the sm they knew. That critique is one h is difficult for us Jews to hear coming Christians. We are naturally defensive. Reform Jew (Daum) and a woman who iders "the whole concept of *halacha*" as h reexamining (Plaskow) should be open e idea that not all negative statements t traditional Judaism are antisemitic in vation.

Given the long history of Christian anti-ism, the authors are certainly correct in ng that such negative statements, made hristians to Christians, may prove anti-tic in effect. Yet, when we approach idual Christians, whether they be schol-r lay people, we must not make assump-concerning their motivations. Annette n concludes the discussion by saying that "the first item on the agenda (between Jewish and Christian women) has got to be their antisemitism. They've got to confront that before we can talk." We would amend that statement to read, "The first item on the agenda must be our mutual prejudice, mis-information and historic mistrust. We must both confront those before we can talk . . . ."

NANCY FUCHS-KREIMER,
Reconstructionist Rabbinical College and Temple U. Religion Department
ELLEN Z. CHARRY,
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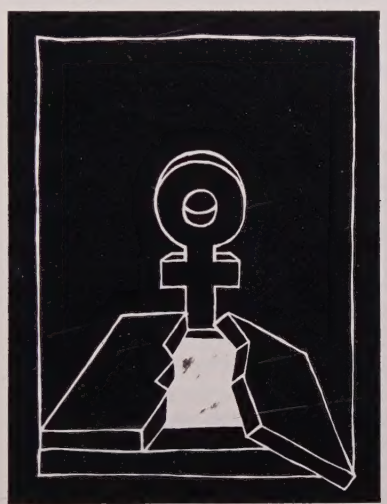


Dear LILITH,

I was shocked and disturbed to read that Ms. Daum described my work as prejudicial to any group, rather than as an extremely broad scale examination of patriarchal attitudes as they developed among numerous cultural and religious groups over some eight thousand years, and as they eventually affected the status and roles of women in Western society today.

I find Ms. Daum's accusations to be based upon the conscious omission of some extremely important and pertinent facts—leading us away from, rather than towards, a real examination and analysis of how and why religious, racial and ethnic prejudices continue to fester and spread.

One of Ms. Daum's deepest concerns, and one which I do feel is valid, is her apprehension that along with a feminist examination of religion in ancient periods, and a resurgence of interest in Goddess reverence among feminists, there might be a feminist accusation that the Hebrew people were responsible for the destruction of Goddess reverence (a too painfully familiar echo of "Christ killer"). I have personally heard this from one woman, who based it upon *The First Sex* by E.G. Davis—and found myself explaining the much more complex realities. Here, we must first deal with the absurd view of chronology involved in "blaming" any group of people alive today for events that occurred thousands of years ago. But since we know that such irrational anachronisms have been accepted and used against Jewish people time and again in the past, it is time that we learned to examine the economic and political motivations behind why and when such irrational ideas are used, rather than expending vital energies on the irrational ideas themselves. To dispense with this particular irrational idea, let me explain the historical realities.

Despite Ms. Daum's stated concern about this matter, she was surprisingly unconcerned about being sure that her readers knew of the extensive body of evidence in *When God Was A Woman* that clearly documents that the suppression and obliteration of ancient Goddess revernce was enacted by every major religion of today, as well as by many other groups in ancient periods. As I explained in great detail in *When God Was A Woman*, ancient Goddess reverence in the Near and Middle East was suppressed to various degrees, not only by the ancient Levites, but by the Hittites, Hurrians, Indo-Aryans, Indo-Iranians, Assyrians, Kassites, Achaeans and Dorians. I had, in fact, discovered so much evidence on the roles of these other patriarchal groups that had suppressed ancient Goddess reverence that, although Ms. Daum mentions that I had acknowledged the roles of other groups, a reader of her article who had not read my book would never surmise that this evidence of the roles of other ancient groups occupies about a fifth of the book. Nor would the reader of her article suspect that in the pages concerned with later periods, close to an entire chapter was devoted to describing the actions and statements of Christians in the final obliteration of Goddess reverence, and the subsequently damaging effects upon women resulting from New Testament passages about women.

Since my primary field of study and publication is that of the evidence of the existence of ancient Goddess reverence, its suppression over thousands of years, and the effects that this has had upon attitudes about women today, I feel that it is my task to present the vast body of documented evidence that I have gleaned in over fifteen years of research and study on this subject. I am sure that Ms. Daum would agree that to have consciously excluded information on the role of the ancient Levites in the suppression of Goddess reverence, a role repeatedly described

by the writers of the Hebrew Scripture/Old Testament, would hve been a most misleading type of censorship. But as anyone who has read my work should know, without question, the ancient Levites were far from the first, last, or only group that suppressed Goddess revernce—though they do appear to be the group that left the largest and most detailed body of written records of those periods that are pertinent to the subject.

My focus in *When God Was A Woman* was on the development of patriarchal attitudes as they exist in the Christian Bible, i.e., the "Old" and "New" Testaments, for these are the scriptures that have most deeply affected the laws and customs of Western society. Aside from the chronological reality that the Hebrew Scripture/Old Testament obviously precedes the New Testament, we must also consider that any religious group that has embraced, and even expanded upon, tenets and attitudes that are oppressive to women, for a period of two thousand years, can hardly then turn around and "blame" the original writers. One may forgive an eight-year-old child of racist parents for making a racist comment, but if those comments continue at 21 or 30 years of age, surely the comments become the equal responsibility of the person making them.

While confronting and challenging statements and acts of bigotry and group persecution, wherever and however these ugly and destructive stereotypes are raised, we must be careful to distinguish between the occurrence of actual bigotry and the nature of studies of historical events and developments. Academic and critical examinations of the scriptures and tenets of the major religions, past and present, from a feminist perspective, are a quite different matter than prejudice projected upon a specific religious, racial or ethnic group. The patriarchal aspects of Hinduism, Judaism, Christianity, Buddhism and Islam, in the various forms that each has taken, are now being examined from a feminist perspective. No one is asking that the baby be thrown out with the bath water, but as women we cannot afford to close our eyes or hold our ears upon being offered the work of concerned and scholarly feminist researchers and writers. These studies aid in our comprehension of the origins and development of many sexist attitudes that we live with today, and are important for anyone concerned with understanding the role of religion in keeping women in a secondary status.

MERLIN STONE
New York, NY

Dear LILITH,
I am not sure that any Christian feminists intended to be anti-Jewish, but rather were using the well worn method of finding the "true and original" Christianity by a process of re-pristinisation; otherwise known as, "finding your viewpoints in those of Jesus, and repudiating the rest of the latter tradition." But it so happens that this very method of going back to Jesus also easily falls into the pattern of setting Jesus against his Jewish background in order to find his originality. One then fails to notice some interesting facts; namely, that the most "feminist" Christianity is found in its earliest and most Palestinian Jewish roots; the most sexist in its latest New Testament development when it becomes institutionalized in the Hellenistic world! This in itself might be the basis of a different sort of dialogue.

I might correct a few slight misstatements. I never said that asceticism was a "liberating choice" for women in the unequivocal way stated in the paper. Rather I describe it as ambivalent and janus-faced toward women, offering opposite possibilities of both negating women's sexual difference and negating women's sexuality at the same time. The result, in fact, makes Christianity more explic misogynist than Judaism could possibly precisely because the male intelligenstia Judaism must still ultimately get along w their wives, while the Christian celib intelligenstia retain their status by repudiat any inter-personal relation with women t might lead to intimacy. Also witches are just women, but men and women. One the first groups to be persecuted as witche the Middle Ages are the Knights Temp who were exclusively male.

One important area of dialogue betwe Christian and Jewish feminists may very w be on a Biblical rather than an anti-Bibl basis of religious feminism, vis-a^2-vis "godde feminists. Although I am not an exclusiv either as a Christian or as one that sees Biblical prophetic God as important feminism, I think that some of the great misstatements and polemics are preser coming from the anti-Biblical feminist car This is surely an even more critical issue Jewish feminism than for Christian, althou both have to sort out what they want affirm and what they don't want to affirm relation to the Goddess feminism. Also Goddess feminism seldom is interested being very accurate about ancient Godd religions, and readily takes its cues fr outdated romantic scholarship.

ROSEMARY RUETHER
Evanston, IL

Dear LILITH,
1. Ms. Daum states that we "desire to pr that Christianity is not innately sexist." Th are a number of women in religion, such Mary Daly, who would reject that statem entirely. Many others have also writ articles showing how the Christian chu has been, and still is, extremely patriarcha its orientation. Some of them have left church over this issue. Finally, those of who would still call ourselves Christian se

me to live on hope—hope that our faith survive and grow after it has been pped of the sexism which exists in its guage, symbolism, theology, ethics, and ctice.

Ms. Daum appears to believe that re-ences to a single Judeo-Christian ethic ans that Christians blame Jews for the ism in their own religion. I believe this is a which cannot be substantiated. Neither I aware of cases where "Hebrew Scripture escribed as polemic, while New Testament reated as Gospel truth." What I have read condemnations of patriarchalism in both Old and New Testament, as well as the ction of women from both traditions ch are held up as role models and examples vhat can be found in the Scriptures when remove our sexist glasses. The idea that men can be prophets, judges, and liturgists nes from the Old rather than the New tament.

Ms. Daum says that "the most blatant ortion of Judaism occurs when feminists ly modern standards of morality to the efs and practices of ancient Israel." Cer-nly this is what feminists are doing to all ditions in order to expose patriarchalism. e New Testament condones slavery but re than a century ago these passages were ng attacked by Abolitionists. This is similar the present feminist task. We all would ee with Ms. Daum's call for a "joint, biased exegesis" of Biblical texts but that is y a first step. Then we have to study how ious texts have been interpreted and used promote sexist practices. For example, ul's admonition against women speaking hurch may have been spoken to prevent ndalizing a patriarchal Hellenistic world this passage is still being used to prevent men in the Roman Catholic Church from aching at a mass today.

There are times when Ms. Daum misrepre-ts the statements of feminists. For example, says "in the ultimate expression of Christ-feminist chauvinism Ochs portrays Mary he antithesis of Eve." Actually this view-nt is expressed in a short paragraph which ins as follows "one additional point may clarify the role of Mary in the patriarchal mework of Christianity." (page 81.) Ms. ns is not supporting this position but nting out a theological opinion which has n held by a patriarchal church.

his letter seems particularly blunt it is ause I believe the problem of Christian isemitism is a sad fact of our history which ny of us are trying to combat and correct. The one thing I have learned, however, is that although Jews and Christians share many concerns and that much of the best of Christianity comes from Judaism, the two religions are not the same. We have different beliefs about the divinity of Jesus Christ and have a different historical and theological tradition. These differences and distinctions between the two faiths have often been the cause of discrimination but I strongly believe that it does not have to be the case. I am, therefore, always interested in Jewish-Christian dialogue as long as it does not attempt to trivialize the differences between our faiths. A joint conference on Biblical exegesis does sound like a good suggestion but, perhaps some day, a consultation on similar problems/different solutions in feminist theology might ranking in effect. Plus, there is the requirement that men adhere to God's commandments, be in order.

JOAN CHAMBERLAIN ENGELSMAN
Madison, NJ

Dear LILITH:
I thought I would share my suggestions about two minor points where I think Daum's argument could be strengthened. Neither affects her basic thesis—that Christian anti-semitism continues in feminist theological writings, a point which I believe is indisputable.

One point is not even substantive to Daum's thesis. It is that I personally have criticized anyone's using Carol Christ's "reformist-revolutionary" typology to describe differences in feminist theory. I have always noted that we should not use political terms simplistically to describe religious difference and I deeply believe that how one stands in relation to historical religious movements is based more on one's theory of social change than upon any strictly "religious" factor. For example, I feel every bit as critical of Christianity as does May Daly, but unlike Daly I believe historical traditions change only as we change them, so I stay within the Christian community. I do not believe that makes me a "reformist" while Daly is "revolutionary," especially since I am a much more radical person that she is politically. I hope you see my point. I think we would have a better dialogue if we did not label our religious differences this way because those political typologies are always so loaded.

My second point is a little more substantive with respect to the accuracy of the article. Let me stress again that I believe Daum characterizes the errors of the writers she mentions with precision. However, she lumps all of them under the rubric of "Christian feminists." This could have been the result of making some of us feel that we have been mislabeled. I particularly question whether Ochs or Stone could possibly be so labeled. I have been told that neither of these feminist religious writers are now or have ever considered themselves Christians. I cannot vouch for the accuracy of that, but both seem to me to be clearly in the "post-Christian feminist spirituality" camp. I do believe that it is accurate to say that they extend a certain caricature of Judaism that is rooted in Christianity's misreading of Judaism and that Daum is right to notice that they do the usual Christian error of speaking of the Judeo-Christian tradition as if there were such a thing, but one of the weaknesses of both these writers is their lack of historical precision not only about Judaism but about Christianity. Misinterpretations of Judaism must be called into question. I think both Jewish and Christian feminists have to make common cause against historical over-simplifications in any feminist theology, because such sloppiness only makes our critical work harder. I know Daum agrees with that!

BEVERLY HARRISON
New York, NY

ANNETTE DAUM REPLIES:
I have no quarrel with anyone's right to examine any aspect of Judaism, whether that person is Jewish, Christian, Muslim or atheist. The problems outlined in my article are the result of a literal approach to Hebrew Scripture, assuming that the words, as translated, "clearly" state anything—without an accompanying knowledge of how Hebrew Scripture has been interpreted and used in Jewish tradition and how that interpretation and use differs from Christian tradition.

Let me outline the dimensions of the problem. Hebrew Scripture is the "Constitution" of the Jewish people, just as the U.S. Constitution is the basis of American society. The U.S. Constitution means whatever the Supreme Court interprets it to mean at any given time. A perfect example would be the concept of "separate but equal" which was regarded as constitutional at one point in our history, but is now regarded as unconstitutional. Two opposite principles, based on the same language! To state that the words of either Constitution "clearly" state anything is an oversimplification that leads to misunderstanding.

Misunderstanding and misinterpretation of Hebrew Scripture has, in the past, led to persecution of the Jews, which has been reinforced by the way the New Testament has also been misused to malign Jews. The resulting prejudice laid the groundwork for marching the Jews to the gas chambers, in *modern* society. The same potential for abuse of these criticisms exists today, only now the

misunderstanding and misinterpretation is fostered by those whom I call my friends.

In the final analysis, you see, there are no Indo-Europeans, no Hittites, no Assyrians around to persecute because of interpretations of their words and/or deeds. Past experience alone necessitates a careful approach to Hebrew Scripture and Jewish history.

Dear Editors:
Your survey has inspired me to write. I once was a subscriber to LILITH, but did not renew because the focus of the magazine was, in the end, too parochial for me. I am glad that some of my sisters are struggling to make the religious institutions of our culture more egalitarian for women, and that others are working to make the mainstream Jewish organizations less sexist. However, the overwhelming majority of Jewish women, and particularly Jewish feminists, work outside of the institutions of the Jewish community. We, too, need to read about the work of our sisters who are imbued with the ancient call to be a light to all nations. The women's movement, like all other humanist and progressive movements in the last hundred and fifty years, has been heavily influenced by the work of Jews.

Even the struggles within the religion seem to me, however, to miss something that has always been precious to me as a Jew. And that is that even with the misogynist laws and separations, women have been very powerful within the Jewish culture. Perhaps because I was raised with the spirit of the law, and not the letter. I am freer to interpret the culture differently. Maybe some examples will make clear what I am trying to say.

My father told me many times of the morning prayer in which men thank God for not having made them women. Then one day, he told me that women said each morning their thanks to God for having made them what they are. I was immediately struck by a contrast. Men clearly felt so weak and powerless that they had to ward off this other. We, on the other hand, were comfortable with ourselves as human beings, and were pleased. Seems a lot healthier. So, when Sibyl Cohen bemoaned the different funeral prayers for women and men, I again had a nontraditional interpretation. For one thing, all women are dealt with equally, and are valued for their productivity, all productivity being equally valuable to the society. There is no hierarchy of intellect, money, fame, etc. Turn, then, to the prayers for men, and we see as though they cannot be decent without recourse to written rules. I know that the religious ruling class, which is male, has valued men and devalued women, but I am not so sure that the original writings did the same.

In my family, the first six grand-children were female. So, everyone agreed that it would be nice to have some grandsons as well. However, I, as the first grandchild had, and still have, all the status that a son would have had in the family, and the arrival of grandsons never took that away. I was given the responsibility of the four questions, as were all my female and male cousins after me. I and my other female cousins spent hours in the shul running from my grandmother to my grandfather, and back, and none spoke against it. This was in an Orthodox, store-front Shul in Brooklyn.

The male world that controls the media always claims, for example, that Rosh Hashanah and Yom Kippur are the most revered of the Jewish Holy Days, and point to the large number of Jews who attend services on those days. Well, I know few people who make a point of attending those services, but I know hardly any who do not make sure to attend or hold a seder for Pesach. Especially women. I think that for men, Judaism has always been the life of the shul, but for women, who have had the fewer rules controlling them, it has been life itself. And life has centered on the home and on sustenance, and so the rituals of the home have been the most important. As we have been locked out of the decision-making in the shul, men have been locked outside of the running of the home. Both must now become integrated, not just one.

I was also interested in the articles about "Biblical" scholarship. What strikes me about the writing about the shift from matriarchy to patriarchy is that the writers, because they are not Jewish, completely misunderstand the implications of the discoveries that have been made. Because they are Christian, and not Jews, they know nothing of modern Judaism, or modern Jewish culture. They do not know the the Sheckinah exists, or that the Queen of Sabbath comes each week, or that there was a Matronit. They think that Judaism is what Christian theology has said it was, and so they believe the lie that Jewish women have been denied any place in the sun. I think it is a mistake, however, to label that anti-semitism; it is just poor scholarship. For example, I found it to be a flaw in the fascinating book by Elaine Pagels on the Gnostic Gospels. To me, it was obvious that the approach to knowledge was directly descended from Hillel, and that, in fact, the Talmud is essentially a result of gnostic process. The dialectical process that is so deeply ingrained in Jewish thought and decision-making, is predicated on the assumption that all people have the ability to think. One of the big differences between Judaism and Catholicism, for example, is that latter has a rigid hierarchy, and the wor the pope is infallible dogma, while the wo of any rabbi are infinitely challengeable. E our reactionary institutions, if I read articles on the ordination of women corre arrive at policy through democratic proc not revelation.
And finally, because Judaism is more tha religion, while that is not true for most ot religions, as Jewish women we may be fr to reinterpret the structures of our past t other women are. One thing that sec Jewish feminists may be able to contribut how to remain Jews, from one generatio the next, without adhering to "religious" l
PRISCILLA ALEXANDER
San Francisco, CA

Dear Editors,
I read Greta Weiner's "The Mourning Miny (LILITH #7) and found myself becom more angry and embittered by the traditio male minyan which often excludes my Jew sisters from "being counted."

My experiences with the minyan w different than Ms. Weiner's, yet filled with similar anger and frustration. After father's death, my mother, sister, brot and grandmother, went to our large Conse ative synagogue for the "mourning miny We expected to fulfill our obligations recite Kaddish for the year, while mourn my beloved father's death.

At first we were warmly greeted—pe were a bit surprised that four women one young man would be present each (after all, it was only my *brother's* obligatio our father's memory)!

The first week I learned to lay my fath tefillin, and continued to do so at e minyan. I did this as a way of physic bonding myself to my father (knowing t he used to wear this when he recited Kad for his mother and father). I also wore tefillin as a visible reminder of my ec participation in the minyan (or so I thoug

In the coming months I was never as to have an aliyah, never asked to help lead morning service—none of the women w Yet I watched other males come to the *bi* new visitors, struggling to recite some of blessings properly. Each time I asked *shammos* to allow me the same honors, pleaded with me, "Please Robin, this is only part of the synagogue that has tradition left in it—let's keep it that way.

I found myself growing more angry e passing day. This was the same synago where I had become a Bat Mitzvah, char from the Torah on various holidays, and always felt equal, until now. My anger at inequality of the minyan, and the mi

ssages of my synagogue, led me to dis-
tinue going to the minyan. I felt like an
sider in my own shul.
I admire Ms. Weiner's courage and per-
erance in continuing her obligation to her
ther's memory. I feel a great sadness that I
not continue mine.
BIN SIEGEL
Angeles, CA

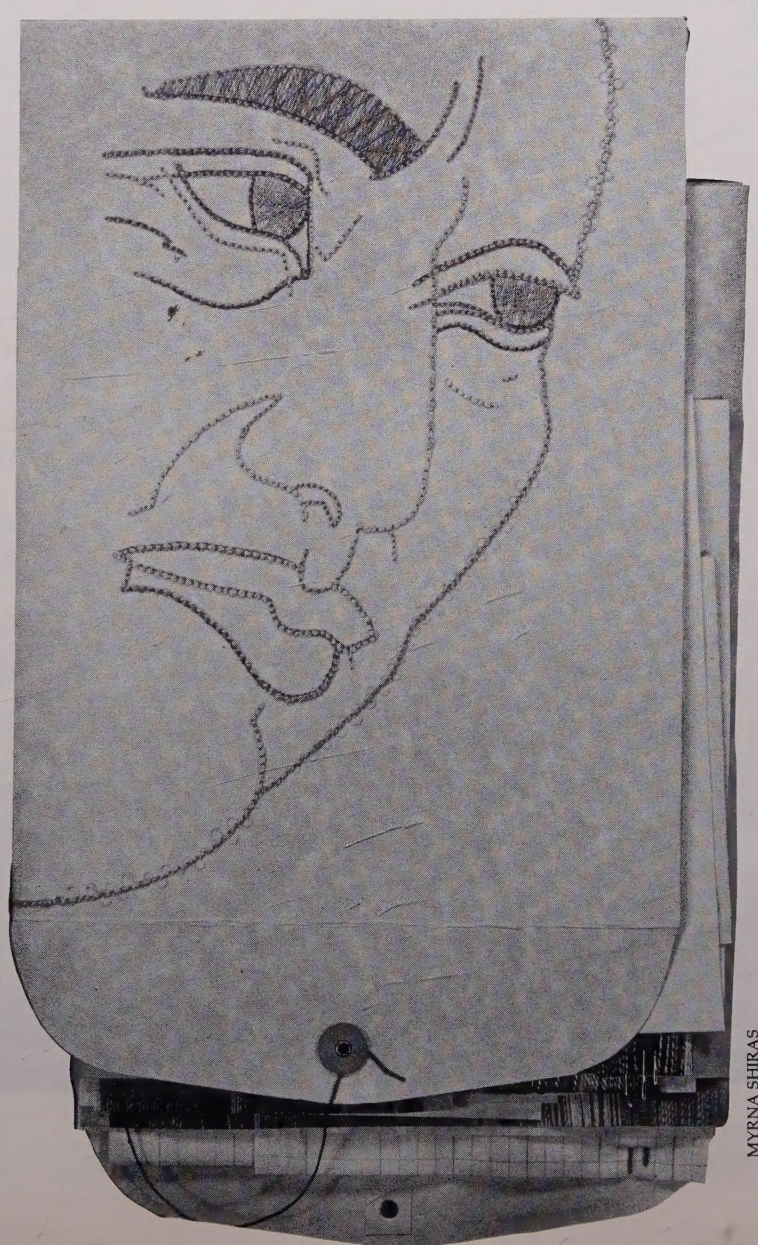
ar Editors,
oo, have been subjected to the indignity of
ing to "pray in a cage," and I share
iner's concluding sentiments.
Be that as it may, I must ask one question:
w that the eleven months have passed and
. Weiner and her sister are no longer
ing Kaddish, how often do they attend a
ly minyan? And if they choose not to
end, how often do they *daven* at home?
ish law does not forbid anyone, even a
man, from praising Divinity or evaluating
/her personal behavior (that's what prayer
ll about) alone as well as together with
ers.
In the zeal to achieve equality, some of
women seem rather confused about
laism, Jewish Law, etc. In the very next
icle, for example, Sybil Cohen calls *"Ayshet
yil"* the memorial prayer for a woman."
t so. Few people actually trace the words
k to their source (Proverbs 31:10-31)—a
ther's advice to her son about what kind
girl to look for! LILITH should not print
h misinformation—not because women
ve to study before they are worthy of
ual status," as has sometimes been said, but
ause ignorance is not to be tolerated in
yone.
RS. EDYA ARZT
ucation Director
omen's League for Conservative Judaism
w York, NY

BYL S. COHEN REPLIES:
rs. Arzt is correct when she points out that
phrase *"Ayshet Hayil"* frequently trans-
ed "woman of valor" appears originally in
overbs 31 (as I indicated in my article).
wever, she is quite wrong when she
ies its inclusion in the *Hashkava* (memorial
yer). I would direct her attention to *Book of
yer*, edited by David De Sola Pool, published
the Union of Sephardic Congregations,
w York 5720 (1960), pp. 206 and 207.
hough liturgy varies considerably from
agogue to synagogue, this particular
yer has been around a long time and
tinues to be a significant part of the
vice.
Although this prayer may not be part of
liturgy of all synagogues, the concept of
yshet Hayil" is pervasive. It is considered by all Jews as an accolade of the highest order. I have tried to show it is essentially demeaning-praise given to second class citizens.

Dear LILITH:
Congratulations on your best issue yet (#7).

What a pity, though, that you blotted your copybook by a prominent reference to "herstory" on the cover and at p. 23. Either you intended this as a "cute" pun—in which case you detracted from the seriousness of the topic—or you erroneously supposed that the "his" in "history" represents the masculine possessive pronoun. This, of course, is not so; "history" is simply the English rendering of Graeco-Latin historia (lit. "inquiry"), in which the "his" has absolutely no connotation of masculinity. If LILITH wants to be taken seriously, she must refrain from marring her scholarly image by such etymological solecisms.
JUDITH ROMNEY WEGNER
Visiting Scholar
Harvard Law School
Cambridge, MA

Dear LILITH:
I've enjoyed reading LILITH #6. I took it with me for a week in Death Valley, vacationing and writing, and it moved me tremendously. Here I sit, facing 10,000 foot mountains, under the warm sun, LILITH to my left and ravens winging above me to the right. For this I thank the maker of deserts. (Who? Why Mamele Nature, of course) and the makers of LILITH.
ALANA SHINDLER
San Francisco, CA



MYRNA SHIRAS

KOL ISHAH—"WOMAN'S VOICE," TRADITIONALLY, THE VOICE OF THE JEWISH WOMAN WAS NOT TO BE HEARD IN PUBLIC, LEST IT AROUSE MEN. NO MORE. THESE PAGES ARE FOR NEWS ABOUT JEWISH WOMEN, USUALLY IN THEIR OWN STRONG VOICES.

KOL ISHAH

"SABBATH CANDLES" BY LOUISE AUGUST. PHOTO: IRENE FINE

ROGRAMS FOR DISPLACED HOMEMAKERS

NEW YORK, N.Y.—Two new programs unched by Agudath Israel of America and ne Bramson ORT Technical Institute reflect ncreasing attention within the organized merican Jewish community to the special eeds of "displaced homemakers" and other omen returning to school or the job market fter a number of years.

Since its establishment a little more than vo years ago, Agudath Israel's Fresh Start raining Program has obtained job placeents (mostly in clerical positions) for nearly 00 "displaced homemakers," i.e. widowed, ivorced or separated women, and has trained ome 200 more, according to the program's rector, Risa Schmookler. Most of the women re from Orthodox backgrounds, although ne trainees have also included non-Orthodox ewish women, particularly recent arrivals om Russia as well as black, Hispanic, Irish nd Italian women. (Schmookler reported nat 15% of the women helped were black.)

The program, based in the Flatbush ection of Brooklyn and funded by the New ork State Department of Labor, consists of b workshops, training sessions and placement services. Counseling is also a key component, geared toward helping these women, who range in age from 25-65 but are concentrated in the 40-50 age bracket, adjust to their new life and employment situations, and assume additional responsibilities as family breadwinners.

A similar program, inaugurated by the Bramson ORT Technical Institute in May 1980 is the Women's Career Center, also designed to assist women returning to school after an absence. Services provided by the Center, coordinated by Ms. Irene Hawks, Bramson's counselor, include personal and career counseling, study skills workshops, special new student orientation to Bramson, and a resource center supplying information on materials and community services available for use by women students at Bramson. The center has also coordinated several Career Seminars, open to the public, designed to assist women planning to return to the job market in making career choices.

Both programs seek to provide women with both the skills necessary to qualify for good, well-paying jobs and heightened assertiveness and self-confidence in both their professional and family lives.

AELI FEMINIST CONFERENCE

USALEM, ISRAEL—The relationship been feminism and Judaism, the role of nen in the Israeli army, the recent growth ornography in Israel and the conflict veen the need to develop one's personal tity and the belief that "motherhood is a onal duty"—were among many controial issues explored by the more than 500 nen attending the Fourth National Israeli inist Conference held here last June.

The delegates, representing diverse inist groups and projects throughout el, passed resolutions supporting equal for equal work, the legalization of abortion legislation permitting civil marriage in el. On the other hand, they rejected posals expressing "solidarity with women ne world, especially women in El Salvador, nd and Poland who are fighting for a free just society," as well as a proposal calling cooperation between Palestinian and sh women.

While few united lobbying efforts were ected to emerge from the Conference, of its organizers concluded that it was a cess because a consensus was derived n the participants on certain issues." In tion, the delegates laid plans for the ngthening of existing feminist projects in el, and the creation of new groups where ssary.

JEWISH MORAL COMMITTEE

BROOKLYN, NY—The "Jewish Moral Committee", formed in December 1980, is a group of orthodox rabbis and laypeople describing itself as "similar in certain aspects to the Moral Majority."

Chaired by Rabbi Marvin Friedman, the Committee "is in favor of capital punishment, a strong U.S. Defense, Federal aid to parochial schools and released religious time for public school children." It "opposes abortions, E.R.A., Liberalism, immoral relationships, gun control, intermarriage, recognition of the international murder organization the so called P.L.O. and the heretical reformed Jewish sects (Reconstructionists, Reform and Conservative Jews)."

According to its press releases, the J.M.C. condemns abortion as "murder" and "strongly opposes ERA for it would lead to the breakdown and destruction of family life. As one example would be the drafting of women into combat, which would endanger the security of the family unit, as well as the security of our nation. ERA also leads to a quota system which is inherently unjust and immoral . . . The J.M.C. maintains that the ERA is not equal rights but are in effect extra rights." **Comments should be addressed to:**

The Jewish Moral Committee
PO Box 220
Brooklyn, NY 11219

SURVEY ON WOMEN

NEW YORK, NY—A 1981 follow-up survey on the "status of women in Jewish communal service" conducted by the Conference of Jewish Communal Service (CJCS) reveals that, since the original survey's findings were publicized in 1977, "the vast majority of women (remain) in the lower professional levels of employment in Jewish communal service and appear to have very limited access to top executive and administrative positions."

Both the 1977 and 1981 CJCS surveys were based on data for over 2,000 professional staff members in 273 agencies including Federations, Jewish community centers, family and child care agencies, homes for the aged and hospitals. The 1981 survey was prepared by Sophie Engel, CJCS vice president, on behalf of the Committe on Opportunities for Women, chaired by Jane Rogul. Its conclusions were reported to the CJCS executive board at the organiztion's annual conference in Kiamesha Lake, N.Y. in June 1981.

The survey indicates a slight increase in the number of women serving in executive director and assistant director positions (from 5% in 1977 to 8% in 1981). Yet 92% of the women surveyed were in the lower two job categories—32% in supervisory positions and 60% as line staff. In contrast, 45% of the men surveyed held positions as executive directors and assistant directors, while the remainder were evenly distributed among the other four professional job categories.

According to a CJCS, press release, the different job distribution patterns for men and women, "seem to indicate a general pattern of advancement from one level to another for the men, but the same pattern does not appear to hold true for the women." In addition, 72% of the women surveyed earned less than $20,000 a year, compared with only one-third of the men (the 1977 figures were 95% of women and 43% of men in the below-$20,000 category.) Only 3.5% of the women, as compared with 38% of the men, earned $30,000 a year or more. Even more striking is the fact that average salary rates in all categories were lower for women than for men, and no women were represented in the $50,000 and above range, in which there were 4.9% men.

The survey concluded that, "The goal of achieving greater equity in opportunities for women should be the concern of men and women in the Affiliated Professional Associations of the Conference of Jewish Communal Service. Improved personnel standards for women will benefit all professionals." The CJCS announced that its president Gerald Bubis, would appoint a special task force to consider strategies for improving the position of women in Jewish communal agencies.

NWSA MEETING

STORRS, CONN—A group of prominent Jewish women scholars and authors spoke out against rising anti-Semitism within Christian feminist academic circles during the National Women's Studies Association Convention held here May 30-June 1, 1981.

The women were members of a panel on "Anti-Semitism" organized by Batya Bauman, Coordinator, Feminists Against Anti-Semitism, Letty Cottin Pogrebin, an editor at *Ms.* magazine, and others, in order to bring the problem to the attention of those attending the convention, the theme of which was "Racism". Members of the panel were: Esther Broner, author of *Her Mothers* and *A Weave of Women* among other books, who talked about her memories of anti-Semitism in Detroit before and during World War II; Paula Hyman, Dean of the Jewish Theological Seminary's College of Jewish Studies, and Associate Professor of Jewish History, JTS, who set contemporary anti-Semitism within

Logo of Women's Studies Dept.

its historical context; Judith Plaskow, who teaches religion at Manhattan College, is co-author of *Womanspirit Rising: A Feminist Reader in Religion* and author of *Sex, Sin and Grace,* who discussed the theological roots of Christian anti-Semitism; Andrea Dworkin, author of *Pornography* and other books who spoke abo the relationship between pornography a anti-Semitism; and Phyllis Chesler, author *About Men, With Child* and other books, w described the virulently anti-Semitic atmo phere of the world conference of the Unit Nations Decade for Women held in Cope hagen last July 1980.

According to observers, the panelis presentations drew active participation fro both Jewish and non-Jewish women in t audience.

The formation of the panel on an Semitism is one of several recent efforts shed light on the problem of anti-Semitis within the women's movement in gene and among Christian feminist theologians particular. The last issue of *Lilith* (#7) featur several articles on the subject, and a ne group, Feminists Against Anti-Semitism, h been established to deal with the proble

FEMINISTS AGAINST ANTI-SEMITISM

We are Jewish feminists who are angered by the spread of anti-Semitism in the world at large and within the women's movement. We are particularly concerned when anti-Semitism is expressed by some of those who struggle against sexism and racism. Anti-Semitism resulted in the murder of one-third of all Jews only one generation ago. It is a form of racist thinking. We, therefore, cannot pass over its resurgence in silence.

Like all forms of racism, anti-Semitism perpetuates negative stereotypes to justify hatred and persecution. Through the myth of the "world-wide Jewish conspiracy," anti-Semites have blamed Jews for whatever phenomena they deplore; from capitalism to communism, from sexual licentiousness to the patriarchy. Moreover, just as sexism denies women the freedom to define ourselves, so anti-Semitism has always denied Jews the right to survive as a self-defined group within society.

Deeply rooted in Western culture, anti-Se itism has assumed many guises. Today wh explicit anti-Semitism is no longer acceptab it has surfaced as a virulent anti-Zioni which rejects the right of the Jewish State exist. Zionism is the national liberation mo ment of the Jewish people. Criticism of Isra governmental policy is not anti-Semitis but vilifying Jews who support Zionism anti-Semitism. It recalls Nazism which str ped Jews of our humanity and there legitimated our victimization.

Anti-Semitism pits women against wom It divides those of us who should be allied our struggle for women's liberation throug out the world.

For further information about the group Feminists Against Anti-Semitism
Suite 6A
315 Riverside Drive
New York, NY 10025

HUMAN LIFE AMENDMENT TEACH-IN

NEW YORK, NY—Strategies for opposing the human life amendments and anti-abortion legislation currently pending before the U.S. Congress were mapped out at a day-long teach-in sponsored by the National Women's Division of the American Jewish Congress on March 23, 1981.

The teach-in chaired by Marion Wilen, co-president of the AJC Women's Division, featured presentations by Harriet Pilpel, senior partner, Greenbaum, Wolff & Ernst, general counsel of Planned Parenthood and co-chair of the AJ Congress Commission on Law and Social Action, who described the various pieces of legislation under consideration; and by Steven Matthews, AJ Congress director of communications and a former member of Senator Jacob Javits' staff, who discussed plans of action.

Those attending the teach-in reviewed copies of much of the legislation, current articles on the subject, AJ Congress position papers, and listings of pro-choice organizations and members of both the House and Senate Judiciary Committees.

Ms. Wilen said the teach-in was organized "because of the need for individuals and groups to coalesce to defeat this legislation." She cited the AJ Congress' record of support for the pro-choice movement evidenced by many legal stands in the past few years, the most recent of which was a "friend of the court" brief filed in support of a lawsuit brought by four physicians and two health care clinics against a 1979 amendment to the Illinois Abortion Act of 1975. According to the brief, the amendment "eliminates the fundamental constitutional right of Illinois women to obtain an abortion." Joining in the AJ Congress brief, prepared by Sylvia M. Neil, staff counsel of the AJ Congress and attorneys Margaret Lee Herbert and Paula Jacobs, was the Board of Church and Society of the Northern Illinois Conference, United Methodist Church.

[See " Stake ", by Annette Daum on p. 12 for a comprehensive analysis of the Jewish community and the abortion issue.]

HEFNER

WASHINGTON, DC—In a move that stir controversy in the organized American Jew community, the Anti-Defamation Leag B'nai B'rith presented its 1980 First Amer ment Award to Hugh Hefner, publisher *Playboy* magazine and mogul of the Playb empire.

ADL's rationale in honoring Hefn whose magazine exploits women as objects, featuring them in suggestive a degrading poses, was that "his (Hefne efforts helped maintain, by grants from Playboy foundation, a number of natio organizations dedicated to protecting freed of speech."

VURAH CONFERENCE

RTFORD, CONN.—Participants in this 's National Havurah Conference and k-long Summer Institute, held at the versity of Hartford July 2-5 and 6-12 ectively, acknowledged that, despite the iderable progress that has been made ard achieving equality between men and nen in the Havurah movement,* much ains to be accomplished in this area.

The general consensus of members of d hoc group that met during the Con- nce to discuss feminist concerns in the urah community was that individual rot treat women as equals for both ritual communal purposes, and that the "excel- Conference" addressed many of the ortant issues. Yet they also pointed out a considerably higher proportion of men women served as Conference instructors group leaders, and that women attending sessions were generally reluctant to ess their opinions, while their male nterparts participated actively in the

e nation-wide network of small Jewish wships (generally numbering ten to thirty nbers) which meet regularly for prayer, y, meals, social activities and, often, peration on political/social action projects.

many lively discussions.

Members of the *ad hoc* group, who reported on their discussion at the Conference's closing plenary session, urged that next year's Conference aim for a 50/50 ratio of men to women in leadership positions. In addition, they recommended that the Conference program include discussions of sexism in the larger American Jewish community, as well as means of encouraging women to participate equally with men in all havurah discussions and activities. "We must recognize the need for women to push themselves to speak out, and we as a community should facilitate this," said one Conference participant.

These concerns were echoed by Jewish feminists attending the Havurah Summer Institute later in the week. According to a report by David Szonyi in the *Long Island Jewish World* (July 31-Aug. 6, 1981), a group of eight women issued a joint statement that read, in part, "We are a group of Jewish feminists who came together out of a desire that our spiritual concerns be taken seriously within the Jewish community . . . Through our confrontations with issues of spirituality, we realized that if we are to strive for spiritual fulfillment, we must address those obstacles which prevent our full participation in the Jewish community . . . We have made some progress . . . in the Havurah community; we are counted in the minyan and accorded equal access to positions of communal responsibility. Some of us are even teachers. But we have come to recognize that equal access is not enough. We come to you, our community, to share our concerns and our beliefs that the struggle for *full* equality of women within the Jewish community must engage us all in a fundamental transformation of many elements of Jewish life."

The statement emphasized the need for Jewish education, especially in Jewish history, to include the "experience and concerns of women;" the creation of "new modes of religious expression which incorporate both the femaleness of God and the experiences of female Jews"; the Jewish community to affirm and support those who are single, those who live communally, those who are single parents, and those who choose to love persons of their own sex; and "every Jewish community" to make "high-quality, nonsexist day care . . . a top priority."

Both the Conference and the Institute featured many sessions dealing with women's issues, several of which focused on the current status and future of the Jewish family. For example, Conference sessions addressed such topics as: "The Jewish Family," that assessed the impact of late marriage, low birth rates and higher rates of assimilation and intermarriage on the contemporary Jewish family; "Are There Any Good Jewish Men Left?", a look at single Jewish men and women; "Children—To Have or Have Not", that reviewed the "personal, social and Jewish values in having or not having children," as well as whether the responsibilities of motherhood conflict with feminism; "*Halacha* (Jewish law) on Marriage and Divorce"; and "The Contemporary Jewish Woman in America," that dealt with "traditional women, single women and stereotypes about Jewish women."

The well planned Conference combined prayer (providing many alternative types of services); study of traditional Jewish texts; formal and informal discussions of personal and communal concerns as well as organizational issues, such as how to launch and maintain havurot and the future of the havurah movement; an inspiring Shabbat celebration; skills workshops (e.g. in leading services, and reading and recreational activities. In addition, Conference participants reenacted the historic Academy of Sura (a Babylonian Talmudic academy of 3rd to 10th centuries) by preparing and debating traditional texts on three major issues: "Is Triage in Consonance with Jewish Tradition?"; "The Conflict Between Honoring Parents and Honoring the Wishes of a Spouse"; and "The Rights of the Majority versus the Rights of the Minority."

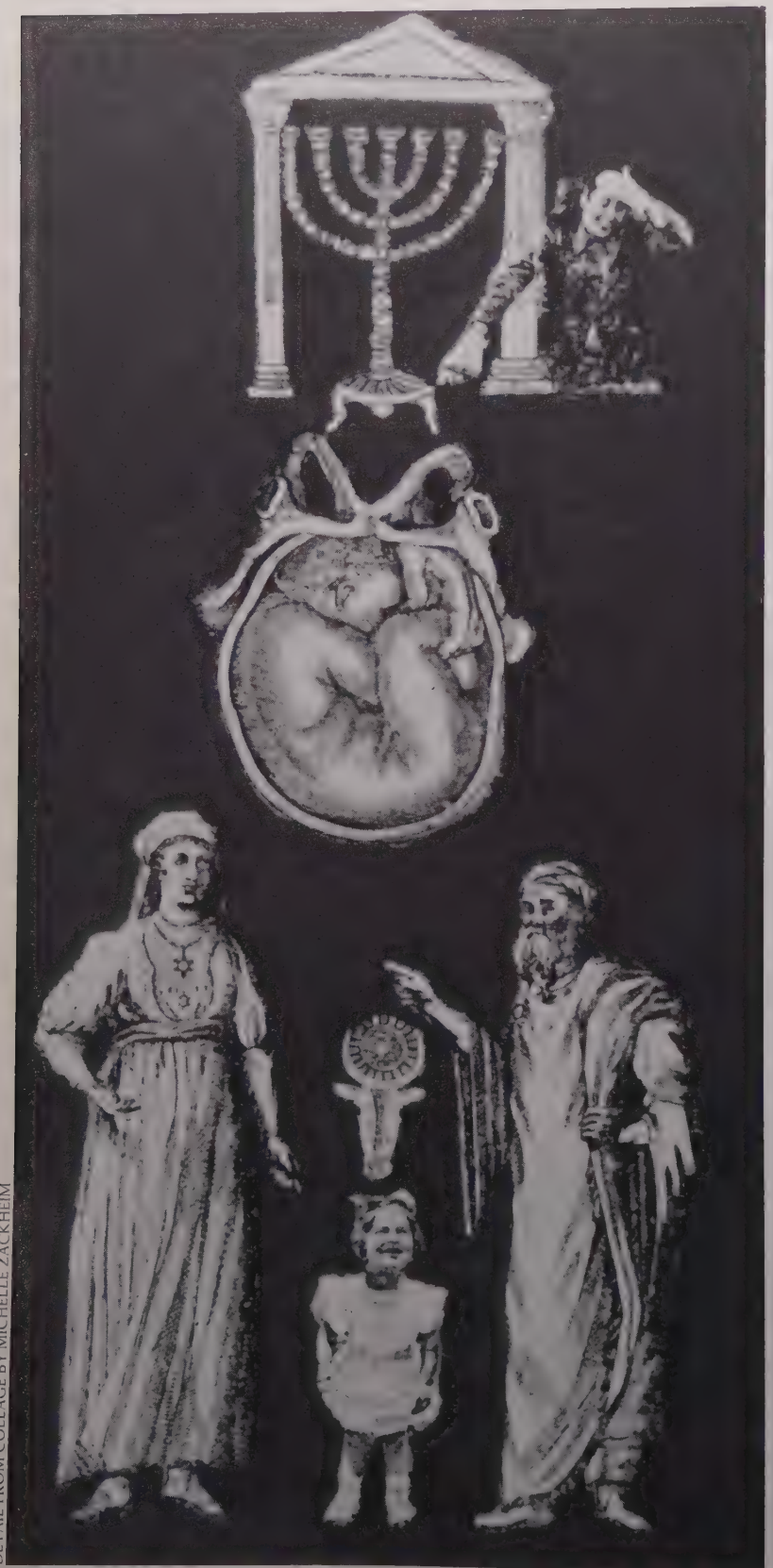
Cont'd. on p. 36

PHOTOGRAPH BY ARLEEN STERN

Havurah Institute caucus, women activists grapple with the relative lack of participation by women in Institute ons.

The Jewish Stake in Abortion Rights

BY ANNETTE DAUM



DETAIL FROM COLLAGE BY MICHELLE ZACKHEIM

An unholy alliance of conservative religi
and political forces, the New Right,
embarked on a campaign to get the gove
ment off people's backs—and under
beds.

Particularly dangerous is the incre
ingly powerful campaign to outlaw abort

The anti-choice crusade is being wa
by a new alliance of Catholics, some traditi
ally anti-Catholic Fundamentalist Protesta
and ultra-conservative political forces, so
with anti-Semitic views.

The Catholic hierarchy has adopte
pastoral plan calling for the establishmen
a "pro-life" committee in every parish
grass-roots lobbying. The National Right-
Life Committee (NRLC), an umbrella gr
which describes itself as ecumenical
"undeniably and overwhelmingly Catho
according to women's health journalist D
dre English in *Mother Jones*. The NRLC
other Catholic groups are aligned with
so-called Moral Majority which, while
describing itself as ecumenical, is basic
Fundamentalist Protestant in orientation
is the Christian Action Council. So
Christian fundamentalists and ultra-conse
ative secular political forces, such as
National Conservative Political Action Co
mittee (PAC) have interlocking membersh
(*see chart*).

Some of these secular right-wing gro
are well known for their anti-Semitic vie
Phyllis Schlafly, head of Eagle Forum,
anti-ERA, anti-reproductive rights organi
tion, was chief speaker at a Liberty Lob
conference in 1965, according to the A
Defamation League pamphlet *The Radical Ri*
The ADL regards the Liberty Lobby as
leading source of anti-Semitism in the Uni
States today. Founded in the late 1950's
Willis Carto, its current head, the Libe
Lobby publishes periodicals and prepa
radio programs spreading anti-Semitic c
ards. It is behind the Institute for Histor
Research of Torrance, California, whose
is that the Holocaust is a myth.

The *National Jewish Post and Opinion* lis
in 1974 two other anti-Semitic organizati
opposed to freedom of choice: the Natio
States' Rights Party and the Ameri
National Socialist (Nazi) Party. The *NJ*
article quoted this from *Thunderbolt*
official publication of the National Sta
Rights Party): "The Jews are using Wome

Annette Daum is coordinator of the Department
Interreligious Affairs, Union of American Hebr
Congregations, and consultant to the Commiss
on Social Action of Reform Judaism. She also st
two task forces on Equality for Women of
UAHC.

sic], abortion, birth control and other
mes to destroy family life among white
stians."
The 1974 *NJP-O* piece also quoted a
ned Parenthood executive as saying:
rtion is an issue to recruit people (like
odox Jews and Catholics), who are
rely opposed to abortion on moral or
ous grounds" and that these people are
g exploited by right-wing extremist
ps.
The battle over abortion is being used to
support for the New Right, to build a
ement that can be mobilized for even
der political battles in the near future.
battle against abortion is only the first
in an attempt by the New Right to
ape the American political system in its
oritarian image. The rest of its agenda is
ained in an omnibus bill misleadingly
ed the Family Protection Act. It is anti-
e, anti-ERA, anti-civil rights for minor-
and homosexuals, anti-labor and anti-
ducation. Its provisions favor voluntary
er in public schools, ban textbooks which
fy the traditional roles of women, protect
statutes on spouse and child abuse from
ral influence and prohibit legal-service
s from being used for divorce litigation.

year 1983 is the target date for passage
e "Human Life Amendment." Several
ons of such an amendment are already
r consideration. All declare a fetus to be
rson from the moment of fertilization,
a "paramount" right-to-life which "must
perior to any other right guaranteed by
Constitution" and "cannot be balanced
gainst other rights." If the HLA passes,
y pregnancy would have to be carried to
. (Only one version contains a clause
itting abortion "to prevent the death" of
oman, while at the same time stipulating
"every reasonable effort be made to
rve the life and health of the unborn
")
The American Civil Liberties Union
d that "by establishing this new, absolute
, the HLA would subordinate and there-
veaken our remaining Constitutional
s . . . . It would subordinate women's
es, health, work, even lives to fetal
val . . . give the 'unborn' more rights
the 'born' and "establish a primarily
ous belief—that a fertilized egg is a
an being from the moment of fertiliza-
—and impose that belief on all, including
who do not share it."
Such legislation grants rights to a fert-
egg that are superior to those of the
an carrying that egg.
Since the New Right does not yet have
gh votes to pass a Constitutional amend-
ment on abortion, it is now concentrating its efforts on the passage of a Human Life Statute, which defines "personhood" as beginning at conception, and inserts that definition into the Federal Code. This would make fetuses "persons" under the Due Process clause of the Fourteenth Amendment and would, in effect, prohibit the use of government funds for abortion. This Statute is designed to enable states to pass legislation prohibiting all abortions for all women under all circumstances even to save the life of the woman.

Passing the Human Life Statute would be a particularly dangerous precedent, as it enables legislators to overturn a Supreme Court decision (in this case, the 1973 decision legalizing abortion) without going through the Constitutional Amendment process, which requires a two-thirds vote of both Houses of Congress and ratification by three-quarters of the states. The Statute requires only a simple majority vote of both Houses of Congress to pass into law. In April 1981, 12 Constitutional experts and six former U.S. Attorneys-General (conservatives, liberal, Republicans and Democrats) made formal statements expressing concern at "this attempt to exercise unconstitutional power" in redefining the term "person."

In May 1981, an attempt was made by Senator John East (R-NC) to railroad this Statute through the Subcommittee on Separation of Powers, which he chairs, in two days of hearings at which only medical testimony was permitted. Seven of the eight physicians who testified agreed with the intent of the legislation. Only Dr. Leon E. Rosenberg, chair of the Department of Human Genetics of Yale University School of Medicine, and former President of the American Society of Human Genetics, stated:

"Some people argue that life begins at conception, others that life begins when brain function appears, or when the heart beats, or when a recognizable human form exists, or when a fetus can survive outside the uterus or when natural birth occurs . . . the question of when human life begins is not a scientific matter . . .". The National Academy of Science, meeting in April 1981, overwhelmingly supported his argument.

Significantly, the committee did not hear the painful stories of women who were denied safe, legal abortions before the 1973 Supreme Court decision. Writes Deirdre English, "Few who have listened to a group of women discuss their experiences with contraceptive failure, with sexual ignorance, with forced sex, with economic insecurity and emotional abandonment, all the things that lead to unwanted pregnancies, can remain unmoved by a woman's need to be able to make this decision."

Another version of the Human Life Statute specifically allows any individual to institute state and federal court proceedings on behalf of the fetus, should there be "reasonable grounds" to believe that anyone may be endangering its life. This virtually permits a witch-hunt into the most private aspects of the lives of women, doctors and clergy.

Contrary to the impression created by anti-choice forces, this legislation does not simply turn the clock back to before 1973, when abortion was treated as a minor felony (*see box*). Declaring the fetus to be a legal person grants rights to a fetus that *never* existed before. It represents a radical departure from precedents in US Constitutional and statutory law.

Under such anti-choice legislation, abortion would be a federal offense while murder is still a state offense. (What if a woman smokes, drinks, or must take medication that unintentionally harms the fetus? Will every miscarriage have to be investigated? The women would face homicide charges; any rabbi, doctor, psychologist or social worker who counsels her would be reported as an accessory to such a crime.) Proposed legislation would also have the effect of making use of the IUD and some birth control pills illegal.

Hard-core anti-choice groups do not intend to stop with the elimination of safe, legal abortion for all women. Their ultimate goal is to put an end to family planning and genetic screening as well. Legislation was passed in 1981 in the Utah State Senate banning amniocentesis (a test which can determine if a fetus has one of several genetic disorders including Downs' Syndrome and Tay-Sachs disease). Fortunately, the decision was subsequently reversed by the same body, but this is undoubtedly the fight of the future.

Another strategy is being used simultaneously—pressuring the states to call upon Congress to convene a Constitutional Convention. Twenty of the necessary 34 states have called for a Constitutional Convention

Abortion was initially prohibited in America out of concern for the life and health of women, for it was regarded as a dangerous medical procedure. It was first declared illegal by the State of Connecticut in 1821, when punishment was directed against the person who "poisoned" the woman. By 1841 ten of the 26 states had passed anti-abortion legislation, which was considered a crime only after quickening; by the end of the Civil War most states had some form of anti-abortion legislation.

RIGHT-WING

AMERICAN CONSERVATIVE UNION*
Philip Crane, Chairman
Lee Edwards
Peter Gemma
Gary Jarmin

AMERICAN COUNCIL FOR WORLD FREEDOM*
Lee Edwards
Phyllis Schlaffly
J.A. Parker

BIRCH SOCIETY
Lee Edwards
Raymond Gauer
Rep. Larry McDonald
Phyllis Schlaffly
Meldrim Thomson

CHRISTIAN BROADCASTING NETWORK***
Rev. Robert Billings
Rev. Jerry Falwell
Rev. Robert Grant
Pat Robertson

COMMITTEE FOR THE SURVIVAL OF A FREE CONGRESS*
Barbara Baroody
Rev. Robert Billings
John Conlon
Rep. Robert Dornan
Raymond Gauer
David Troxler
Richard Viguerie
Paul Weyrich, Director

CONSERVATIVE CAUCUS*
Sen. Robert Dornan
Sen. Orrin Hatch
Sen. Jesse Helms
Sen. Gordon Humphrey
Edward McAteer
Rep. Larry McDonald
Howard Phillips
Meldrim Thomson
Richard Viguerie
Paul Weyrich

CONSERVATIVE DEMOCRATS OF AMERICA*
Fran Watson

CONSERVATIVE DIGEST*
Morton Blackwood
Richard Viguerie

KINGSTON GROUP, THE (COALITION)*
American Conservative Union
American Legislative Exchange Council
Catholics for Christian Political Action
Christian Voice
Citizens for the Republic (Reagan)
Committee for the Survival of a Free Congress
Conservative Caucus
Sen. Orrin Hatch
Richard B. Kingman
Rep. Larry McDonald
National Association of Manufacturers
National Conservative PAC
New Right Report
Republican Study Committee
Senate Steering Committee for the Survival of a Free Congress

LIBRARY COURT (LEGIS. MONITORING)*
Rev. Robert Billings
Judy Brown
Connie Marahner
Paul Weyrich

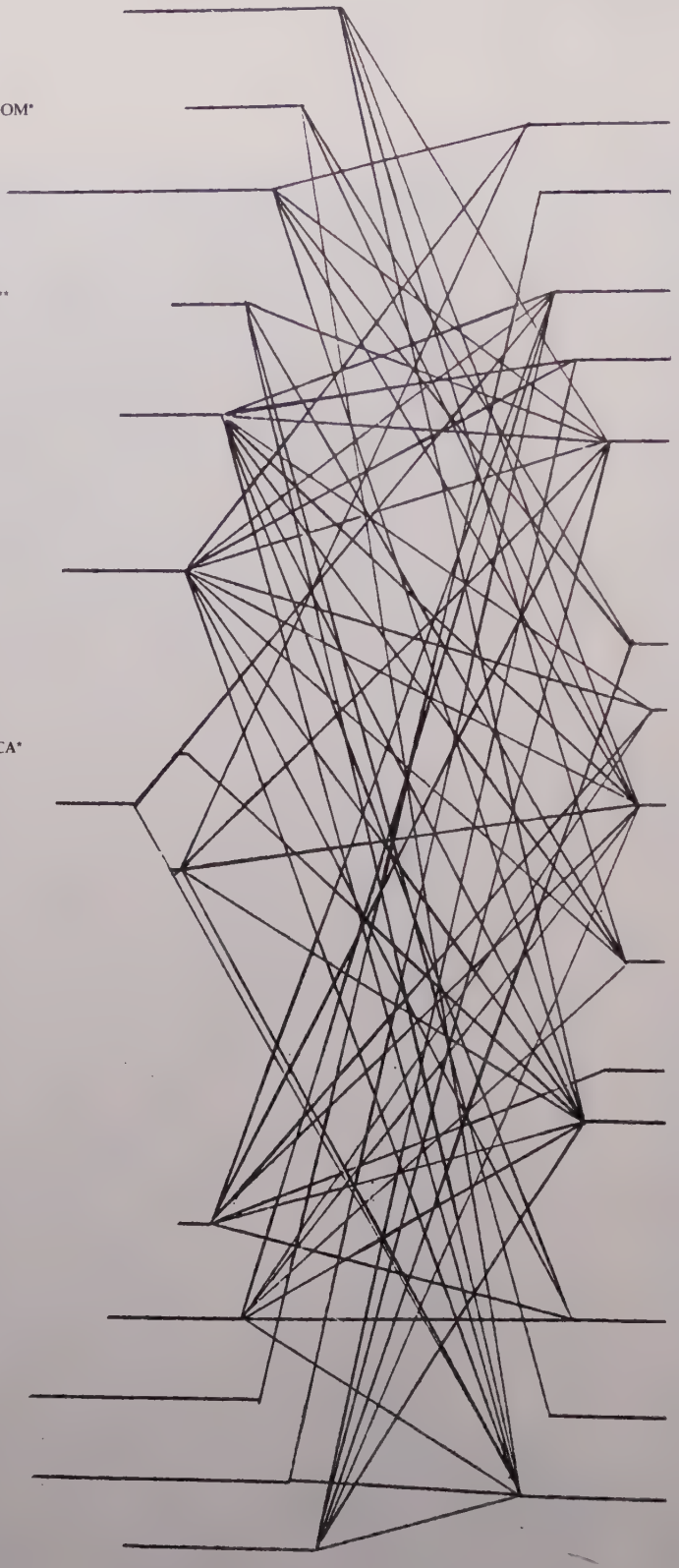
NATIONAL CONSERVATIVE PAC*
John "Terry" Dolan
Richard Viguerie
Paul Weyrich

NATIONAL REVIEW*
William and **Daniel Buckley**
Edward Capuno
J.P. McFadden

NEW RIGHT REPORT*
Morton Blackwood
Richard Viguerie, Publisher

WORLD ANTI-COMMUNIST LEAGUE**
Lee Edwards
Sen. Robert Dornan
Sen. Jake Garn
Sen. Jesse Helms
Phyllis Schlaffly
Earl Thomas

* Legal Right.
** Far Right.
*** Religious Right.
\+ "Pro-Family."
++ "Right-to-Life."



ANTI-ABORTION

AD HOC COMMITTEE FOR A DAY OF PRAYER vs. HOMOSEXUALITY+
Rep. Larry McDonald, Org.

AMERICANS FOR A CONSTITUTIONAL CONVENTION++
Daniel Buckley
Edward Capuno
J.P. McFadden

AMERICAN LIFE LOBBY (ALL)++
Judie Brown
Richard Viguerie

CATHOLICS FOR CHRISTIAN POLITICA ACTION++
Robert Dornan
Gary Potter

CHRISTIAN VOICE++
Rev. Robert Billings
Sen. Robert Dornan
Rev. Jerry Falwell
Raymond Gauer
Rev. Robert Grant
Sen. Orrin Hatch
Sen. Gordon Humphrey
Gary Jarmin
Sen. Roger Jepson
Sen. James McClure
David Troxler

EAGLE FORUM+
Lottie Beth Hobbs
Phyllis Schlaffly

LAPAC++
Barbara Baroody
Paul Brown
Sean Martin Downey
Paul Weyrich

LIFE PAC++
James Buckley
Lee Edwards
Sen. Orrin Hatch
Sen. Henry Hyde
ex.Sen. John McCormack
J.A. Parker
Howard Phillips
Paul Weyrich

MORAL MAJORITY++
Rev. Robert Billings
Rev. Jerry Falwell
Gary Jarmin
Howard Phillips
Paul Weyrich

NATIONAL PRO-FAMILY COALITION+
Connie Marshner

NATIONAL PRO-LIFE PAC++
Sen. Orrin Hatch
Sen Henry Hyde
Sen. Jake Garn
Peter Gemma
Rep. Larry McDonald
Fran Watson
Speakers:
Morton Blackwell
Sen. Robert Dornan
Sen. Gordon Humphrey
Paul Weyrich

NATIONAL RIGHT TO LIFE COMMITTE
Judie Brown
Sean Morton Downey
Carolyn Gerster
Paul Weyrich

SAVE OUR CHILDREN+
Anita Bryant
Rev. Robert Grant
Mike Thompson

STOP ERA+
Rev. Jerry Falwell
Sen. Orrin Hatch
Phyllis Schlaffly
Richard Viguerie

CREDIT: Meredith Tax and Bettie Wallace
Courtesy of Richard Platkin

abortion. There is no guarantee that such onvention could be limited to only one ject. If the drive is successful, the entire nstitution could be up for grabs.

To prevent this from happening, Conssional legislators are considering a "States' hts Amendment" on abortion. The most ular form reads: "Nothing in this constitun shall bar any State or territory or the trict of Columbia . . . from allowing, ulating or prohibiting the practice of rtion." This would mean going back to ore 1973 and permitting states to deny or trict abortions, to impose any conditions no conditions. The battle for reproductive edom would have to be fought all over in in every state.

e impact of anti-choice legislation on Jewish men would be devastating. One out of ry 30 Jews of European ancestry carries es that could produce a child with Tayhs disease. There is no known treatment cure. Such a child appears normal at first, n becomes blind, deaf, develops a host of urological symptoms and gradually bees incapable of functioning, until death es, usually by the age of five. If both ents carry the Tay-Sachs gene, each pregcy could produce a Tay-Sachs fetus.

Amniocentisis can detect this disease in fetus in the second trimester of pregnancy, viding the couple with information on ich to base a decision to continue or minate the pregnancy. The anti-choice islation would outlaw such abortions, sibly even such tests.

st of this proposed legislation runs directly trary to the letter and spirit of Jewish law. ile abortion is considered a serious moral stion in *halachah* (Jewish law), it is not arded as murder. According to *halachah*, fetus is *potential* life only, and its claims are ondary to those of the woman. *Halachah* ards a fetus as having no independent life ts own. Just as a person may sacrifice a t of herself, such as an arm or a leg, to be ed of a disease, she may sacrifice *this* part nerself under varying circumstances, deding on interpretation of Jewish law.

While there is a wide divergence of nion concerning the circumstances that uld justify such a decision, *halachic* authors are in general agreement that concern the life and health of the woman takes cedence over concern for the potential life he fetus. Even the most restrictive opinion, anced by Rabbi J. David Bleich of the binical Council of America, regards "the npelling reason of preservation of materlife" as justification for abortion, albeit the y justification. Most rabbinical opinion for

The 1980 convention of the National Right-to-Life Committee (NRLC), one of the largest anti-choice organizations, featured as a speaker Dr. Bernard Nathanson, formerly an abortion-rights advocate and once the director of the largest abortion clinic in New York State. Nathanson, a Jew, described himself as a liberal who had "crossed over." He stood before the mostly Catholic audience, denounced Betty Friedan and confessed to "presiding over the deaths of 60,000 children."

the past 2000 years has been far more liberal, both in the interpretation of "compelling reason" and of "preservation of maternal life." For example:

[If] a woman is having difficulty in giving birth, it is permitted to cut up the child inside her womb and take it out limb by limb because her life takes precedence. However if the greater part of the child has come out, it must not be touched, because one life must not be taken to save another. *(Mishnah Ohalot 7:6)*

Rabbi David Feldman wrote, in the definitive 1968 work *Birth Control in Jewish Law,* that "therapeutic abortion to save the woman's life up to the moment of birth or even after that when death to both her and the child is the alternative, is mandated by the Mishnah . . . ." Rabbi Moshe Zweig of Antwerp (d. 1965) wrote that therapeutic abortion is *required* rather than permitted when the woman's life is in danger, even when the woman would choose to sacrifice her life for the fetus.

Feldman quotes a 1913 responsum (rabbinical opinion) which applies the law of *pikuach nefesh* (setting aside the whole Torah to save a life) to the abortion issue in cases of danger to a woman's *psychological* health:

Mental health risk has been definitely equated to physical health risk. This woman who is in danger of losing her mental health unless the pregnancy is interrupted, therefore would accordingly qualify.

Former Israeli Chief Rabbi Issar Unterman included extreme mental anguish among the "life-threatening situations" in which abortion is permitted. "Suicidal tendencies are a threat to [the woman's] life and, as such, also constitute adequate warrant" as do attacks of hysteria because "a person so afflicted can do physical harm to self or others."

As for abortion in non-health-threatening situations, Feldman writes: "The principle that *'a mother's pain comes first'* is the most pervasive of all factors in the consideration of the abortion question."

Feldman cites a responsum by Rabbi Moshe Sofer of Pressburg (d. 1839) on a related issue with implications to the abortion question. Sofer was asked by a woman if she could render herself sterile because her childbearing had been unusually painful. His answer was that even if her husband refused permission, "she should go ahead . . . for she is not so beholden to him that she must undergo unusual pain for his sake. True, she does have a duty to bring forth children, but *. . . no woman is required to build the world by destroying herself."*

The Code of Maimonides says:

If a [pregnant woman] . . . has a desire to eat [certain] foods because of the sickness that comes from her craving, she may eat what she wants. Her husband may not [try to] stop her saying, "if she eats too much or eats wrong food, she might miscarry"; for her physical pain is to be considered first.

Zweig (cited in Feldman) said this quote proves that the woman's pain is to be considered *ahead of the potential life of the child itself.*

Feldman cites *Tosafot* (later Talmudic interpretation) as saying "shame is the greatest pain." He quotes from a *mishnah* dealing with the *requirement* of abortion in a situation where a pregnant woman would suffer shame otherwise. The case is that of a pregnant woman sentenced to death for a capital crime. According to Jewish law, execution must immediately follow conviction to spare the criminal the suffering of waiting. The *Mishnah,* in *Arachim* 1:4, therefore stated the execution of a pregnant woman is not to be postponed until after she gives birth. The *Gemara* quotes Rabbi Samuel as adding that an abortion should be induced so that the execution does not cause "the extrusion of the fetus," which would disgrace the woman. Chief Rabbi Ben Zion Uziel (d. 1954) commented on this as follows:

It is clear that abortion is not permitted without reason. But for a reason, even if it is a slim reason, such as to prevent her disgrace, then we have precedent and authority to permit it.

Feldman cites the 18th-century authority, Rabbi Jacob Emden, who offered many reasons why a fetus conceived in adultery may be aborted, the most significant of which was "the great pain" the pregnancy causes the woman. Rabbi Yosef Hayyim ben Eliyahu wrote that "there is room to permit [an abortion] when disgrace is involved, which can be called 'a matter of great need'."

Feldman considers the pain of a woman who is pregnant with a child who may be defective a reason to permit an abortion:

If a possibility or probability exists that a child may be born defective . . . and an abortion were sought on grounds that [this] possibility is causing severe anguish to the mother, permission would be granted. The fetus is unknown, future, potential, part of "the secrets of God." The mother is known, present, alive and asking for compassion.

He quotes Sir Immanuel Jakobovits, the Chief Rabbi of Great Britain, as saying that "a fear that the continuation of the pregnancy would have debilitating effects (psychologically or otherwise) on the mother would justify abortion." (However, permission for an abortion would not be granted by most authorities on grounds of pity for the child whose life would be less than normal, said Feldman. He cited only one arbiter, Rabbi Eliezer Waldenberg, who permitted abortion to prevent birth of a defective fetus on grounds that no legal bar exists, especially in the early stages [*Responsa Tzitz Eliezer*, Vol. 9, 1967].)

The rabbis also took into consideration the situation of the woman's family. Rabbi Yitzhak Oelbaum was asked whether a woman whose milk was affected by her pregnancy and whose infant could not tolerate formula could have an abortion. He replied that it would be justified to protect the health of the living child.

Although Jewish communal involvement in the abortion issue predates the 1973 Supreme Court decision, abortion has not been high on the agenda of the organized Jewish community. Lobbying efforts and the distribution of information and program material has been left largely in the hands of the women's organizations.

Organizations such as the American Jewish Congress, the (Reform) Union of American Hebrew Congregations and the (Conservative) United Synagogue provided testimony before the New York and New Jersey Legislatures advocating repeal of laws prohibiting abortion.

In 1979, the American Jewish Congress filed a friend-of-the-court brief in opposition to an Illinois statute requiring unmarried women under 18 to obtain parental or court permission for abortions, on the grounds that the statute violates the First Amendment by "legislatively preferring some religions over others and by denying women free exercise of their own religious beliefs regarding abortion." Rabbi Henry Siegman, Executive Director of the A.J. Congress, testifying before the Senate Subcommittee on Separation of Powers in June, stated that "the proper role of government in a free society is to allow the different religious traditions to inculcate their own beliefs with respect to the appropriateness of abortion, and to leave that final decision to the woman, answering to God and conscience." The A.J. Congress sponsored a Teach-In on Abortion in March 1981 (*see Kol Ishah*).

Jewish organizations were among the signers of a friend-of-the-court brief to the U.S. Supreme Court urging a rehearing of the 1980 *Harris v. McRae* case, in which the Court decided that it is not unconstitutional for states to severely restrict Medicaid funding of abortion (the re-hearing was denied). Included among the signers were the American Jewish Congress, B'nai B'rith Women, National Council of Jewish Women, National Federation of Temple Sisterhoods, United Synagogue of America, Women's League for Conservative Judaism and the UAHC.

The Commission on Social Action of Reform Judaism has developed a set of guidelines on abortion rights and lobbying techniques from a Jewish perspective. The Reform movement, as far back as 1968, pioneered in a Course on Human Sexuality, with a unit on abortion. Rabbi Alexander Schindler, UAHC president, attacked the analogy between abortion and the Holocaust, voiced by some anti-choice advocates. For example, Terence Cardinal Cooke said: ". . . People favoring abortions . . . open up the gates—as Hitler did—to making the decision who shall live and who shall die." Schindler called such analogies a "perversion of the truth," demanding to know if those who stumbled out of the box-cars at Auschwitz were free to turn to the right or the left; and if those who entered the showers could choose oxygen instead of Zyklon B.

Both the (Reform) Central Conference of American Rabbis and the (Conservative) Rabbinical Assembly have passed resolutions supporting freedom of choice as did the movements' lay members. About 300 rabbis (Conservative and Reform) joined with other clergy to pledge "to ask our organizations to consider abortion rights an issue of major concern," and "to work vigorously to protect the option of legal abortion for all women . . . [and] make every effort to promote the pro-choice point of view."

Rabbis on the other side of the issue include Abraham B. Hecht, president of the ultra-Orthodox Rabbinical Alliance of America. He recently issued a press release charging that Schindler's remarks supporting abortion rights were contrary to Jewish law. Hecht quotes Schindler's reference in a recent speech to "the bloated bellies of starving infants whose parents are in anguish because they cannot feed them. Hecht commented: "How misleading can one become when he wishes to distort the truth? Have we ever seen or heard of 'starving infants with bloated bellies in these blessed United States? Are our women in these prosperous United States to buy this cheap sentimental description as an excuse for abortion?"

All national Jewish agencies belonging to the National Jewish Community Relations Advisory Council are on record as of 1979 as "opposed to attempts to enact . . . ordinances inconsistent with the 1973 Supreme Court ruling." The only exceptions are the Union o

What can you do to help keep abortion safe and legal for women, regardless of their economic level?

1. Write to your state representatives and congresspeople saying that you oppose the "Human Life" Amendment.

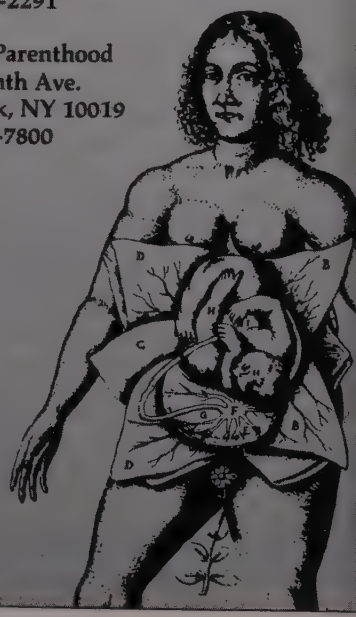
2. Sign and get everyone you know to sign A People's Petition for Reproductive Freedom, sponsored by WOMEN USA (see Tsena Rena this issue).

3. Support pro-choice organizations including:

National Abortion Rights Action League (NARAL)
825 15th Street NW
Washington, DC 20005
(202) 347-7774

Religious Coalition for Abortion Rights
3 W. 29th St.
New York, NY 10001
(212) 889-2291

Planned Parenthood
810 Seventh Ave.
New York, NY 10019
(212) 541-7800



thodox Jewish Congregations of America OJCA) and Hadassah.

The UOJCA dissented, saying: "from nception the fetus is considered a live rson with the right of any other individual." is statement, phrased in language similar that employed by the Catholic hierarchy, nds to create the mistaken and misleading pression that abortion is never permissible der Jewish law. Recognizing that this tement could be misinterpreted, in 1980, e UOJCA changed the formulation of its sent to read: "the UOJCA, in consideration the *halachah*, opposes any public policy rmitting or encouraging abortion."

If incorporated into American law, the OJCA interpretation would deny Orthodox vs (and everyone else) the right to abortion en to save the life of the woman. This eans Orthodox Jews would be denied the edom to observe Jewish law, which allows ortion under certain circumstances.

Hadassah, describing itself not as a omen's organization but rather an organiza- n composed of women, said there was "no nsensus on the issue among its members." t its 1981 National Convention, Hadassah ssed a resolution entitled "Freedom of oice." The resolution supports the Consti- ional "principle of individual freedom," poses any regulation diminishing it and gards Freedom of Choice as a matter of vacy of the individual to be determined by ch woman in accordance with her own . . . ues." Although the resolution is extremely gue in its wording, and does not mention productive rights at all, Hadassah's exec- ve Director, Aline Kaplan, told LILITH it s "clear to everyone present that it meant ortion rights" and she had noted this in the s. Kaplan said the resolution was probably rded so vaguely so as not to offend its thodox members. But, she added, the ntiment at the convention, even among the thodox women, was overwhelmingly pro- oice. Kaplan said that the next time the CRAC resolution on abortion comes up, dassah will "not abstain"—*Ed.*)

There is a split among the members of e Leadership Conference of Jewish Wo- n's Organizations. Those women's groups t are more traditionally oriented—such as nerican Mizrachi Women, Emunah and e Women's Branch of the Union of Ortho- x Jewish Congregations of America—have en no position. Those that have taken a nd, support freedom of choice on abortion: e Women's Division of American Jewish ngress, B'nai B'rith Women, National Coun- of Jewish Women, National Federation of mple Sisterhoods (Reform), Pioneer Wo- n, Women's American ORT, and Women's gue for Conservative Judaism.

The National Council of Jewish Women (NCJW) Has long been a strong and active advocate of the pro-choice position. At its National Convention in Louisville, Kentucky this year, the NCJW adopted resolutions urging that "all women have access to abortion as a safe and legal medical procedure, with government funding provided where needed," and that "every woman's right to choose abortion [be protected] as an individual right . . . [eliminating] any obstacles that limit her reproductive freedom."

The First Amendment explicitly states: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof . . ." It was designed to prevent precisely the kind of religious warfare now being waged on the issue of abortion; to protect the religious liberty of all people in a pluralistic society.

All polls indicate that Jews strongly support the concept of freedom of choice. This is not necessarily based on theology, but on pragmatism. Having suffered as a people the consequences of living in repressive societies, having been denied for so long the right to live in religious freedom, most Jews are reluctant to interfere with the religious rights of others. Most Jews, no matter how they regard abortion personally, would not want to see Jewish law—or any other religious law—imposed on American society.

The basic issue at stake here is freedom. None of the pro-choice groups would force anyone to have an abortion or to perform an abortion. What is at stake is a woman's legal right to freedom of choice regarding abortion, based on her own religious and moral conscience.

That right must be preserved.

For the first time since the 1973 Supreme Court decision legalizing abortion, the US has an Administration that is anti-choice.

• On January 22, 1981, the eighth anniversary of the Supreme Court decision guaranteeing freedom of choice in abortion—three days after President Reagan took office—the President went out of his way to see an anti-choice delegation, the first such special-interest group he met with after taking office.

• Pleading a tight schedule, the President avoided a delegation from the Religious Coalition for Abortion Rights, a national umbrella organization composed of 27 different interfaith groups which hold varying views as to when abortion is morally justified. RCAR opposes government legislation which would deny freedom of choice based on personal religious principles and which would impose the particular religious doctrine of the group on all Americans.

Despite protests and additional requests, the RCAR has been unsuccessful in its attempt to meet with the President. Seven Jewish agencies—all members of the RCAR—joined in voicing their concern. They are National Council of Jewish Women, B'nai B'rith women, National Federation of Temple Sisterhoods, American Jewish Congress, Women's League for Conservative Judaism, American Jewish Congress Women's Division and the Union of American Hebrew Congregations.

• For the first time, an anti-choice rally, misnamed "March for Life," held in January 1981, was addressed by a Cabinet-level officer, Secretary of Health and Human Services, Richard Schweiker.

• For the first time, the president of an anti-choice group, American Citizens Concerned for Life, Marjorie Mecklenberg, was designated to run the Office of Adolescent Pregnancy. Both Schweiker and Mecklenberg support a Human Life Amendment. Both are opposed to Medicaid funds for abortion, and to sex education and contraceptive information for pregnant teen-agers. Mecklenberg was quoted as saying, "Elected officials will be held accountable just as the Nuremberg Trials found individuals personally responsible for crimes committed against humanity."

• For the first time, the nominee for Surgeon-General, Dr. C. Everett Koop, was reported by National *NOW* Times to have been a board member of two anti-choice groups—the National Right-To-Life Committee and Americans United for Life. He is also the narrator of a controversial anti-abortion film, "Whatever Happened to the Human Race?" The film is described by *Options*, a publication of RCAR, as contending that "a society which 'devalues' life by permitting women to choose abortion is on an irreversible path to . . . the Holocaust." As Surgeon-General, Dr. Koop would be responsible, among other things, for collecting and interpreting data on aspects of public-health policy that directly affect women, as well as issuing an Abortion Surveillance Report.

• For the first time since the Supreme Court decision, control of key Congressional committee chairs is in the hands of anti-choice legislators: Sen. Strom Thurmond (R-SC) chairs the Senate Judiciary Committee; Orrin Hatch (R-UT) the Subcommittee on the Constitution, and John East (R-NC), the Subcommittee on Separation of Powers.

NIDAH (THE MENSTRUANT)

I cannot enter the sanctuary
Or share the communal supper.
Everything on which I sit is unclean,
And my touch makes any man impure
Until the evening.
I cannot enter the bed with my lover.

But the elm breeze caresses me,
Lingering around my breasts and hips;
Tawny kittens lick the salt from my flesh,
And my daughter laughs and kisses my lips.
JANET RUTH HELLER

Janet Ruth Heller has published poetry in *Women: A Journal of Liberation, Earth's Daughters, The Reconstructionist,* and other magazines. She is an editor of *Primavera,* a women's literary magazine based in Chicago.

NO MORE RACHELS

What if there were no more Rachels
Striding, graceful and confident, to the well?

Each woman would cast her eyes down
When a man looked at her
And she would think:
My breasts are too small
My mouth is too wide,
My hair is the wrong color.

What if there were no more Rachels . . . ?
JANET RUTH HELLER

THE DAUGHTER THAT FEARING FATHER

(counter-dream against a would-be rapist)

You who brood on raping Sabine women,
who dream of ramming rods blood-full and juicy
into warm soft unawakened maidens,
graceful, slim, stain-barked young birch trees
or large-eyed nervous-nostriled velvet fawns,
who terrified will yield (discovering pleasure,
you fancy, in your stick's rough penetration),
know: hate, not love, is the daughter fearing fathers.
Panting weights above arouse but Judiths.
Some unknown night when, trusting, you are sleeping,
pale Judith's arms will raise up high her blade,
and she whose house was broken into, plundered,
will let steel fall and—that to make scores even:
"an eye for eye"—your head for maidenhead.
DORIS WIGHT

Doris Wight, who went back to college at 50, is now working toward a PH.D. in comparative Literature at the University of Wisconsin—Madison. She has had poetry published in over 140 publications and has written a book of lyric poems.

DRAWING BY SANDA ARONSON

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BY SYDNEY STAHL WEINBERG

Working Daughters

The cultural baggage carried by an immigrant group helps determine how easily its members adapt to life in a new homeland, depending upon how well these characteristics mesh with those of the host country.

Seeking to learn what elements of strength sustained European Jewish women who arrived in the United States around the turn of the century and facilitated their adjustment, I interviewed fifteen women who immigrated to this country between 1901 and 1924 and who are now 72 to 96 years old. All worked outside the home at some time during their lives, at jobs ranging from running a family butter-and-eggs business to serving as an executive for the New York Society for the Deaf. Several were active in the labor movement, and all but one were literate. Three are now poor; the rest range from lower- to upper-middle-class. Only one remained single, another was widowed young and a third deserted. Three did not have children, one by choice.

These interviews were combined with an examination of the autobiographical literature by Eastern European Jewish immigrants available in English. Both sources, oral and written, reveal several traits crucial to the successful adaptation of Jewish women to American life in the early twentieth century. They include assertiveness and a sense of independence—stemming both from experience in the marketplace and from strong parental support—and a yearning for education.

From immigration statistics, we know that Jewish women, many of them single, came to this country in rates exceeding those of any other female immigrants (except the Irish women of 1850's and 1860's, who came because of poverty and the difficulty for women in the Irish countryside). Such immigrant statistics do not tell us, however, whether these single women came alone or as part of a family group.

What emerges from the interviews and memoirs is that large numbers of Jewish women immigrated to this country on their own at a young age, despite the protectiveness of Jewish parents toward their daughters. Seven of the women I interviewed came to America by themselves at ages ranging from 13 to 22. All of them considered it quite ordinary for young Jewish women to make the trip alone. Several were sent by their families to earn the money needed to bring over the others.

After her father lost his small butcher shop during the First World War, Anna S. and her sister, ages 14 and 17, travelled alone to the United States to work, scrimp and save and, ultimately, bring the family to America. Their father, who was not permitted to leave because he was of military age, told them, "this is the only hope. Otherwise, the whole family will go to ruin."

Although the immigrant women came for different reasons, and some went to live with relatives upon arriving, all had parental approval when they left. This indicates the parents' confidence in their daughters' abilities to manage their own lives and probably helped them develop the capacity to function independently.

Many of these young women were asked to assume considerable responsibility for themselves and other famly members at an early age. Pauline H., who came to the U.S. at 13, kept house for her father, uncle and brother, and was in charge of the household accounts. "Those things didn't come hard to me," she recalled, "because I was not just a child. They used to say, *'A yung kind un an alteh kup.'* (A young child, but an old head)." Anna S. took pride in having been able to go out and work when she was 10 years old in her native Siedlice so that she could help her parents with her paycheck; she was eager to be "independent." Frieda W. left her father's rented farm for Vilna at the age of 17 to assist the family by working in a shop. "My parents depend on me," recalled Fannie C. "Not only financially, but that, too. When my father had to go see the doctor, I would go with him and describe his symptoms in English. My brother really enjoyed his life—I had the responsibilities." Etta Byer, who went to work when still a child and left home at 13, observed that, "We were grown-ups at a very

Sydney Stahl Weinberg has a Ph.D. in history from Columbia University and teaches history at Ramapo College of New Jersey. She became fascinated by the immigrant saga when, as a fellow in the National Endowment for the Humanities, she attended a seminar on race and ethnicity at Columbia University in 1977.

ARCHIVAL FOOTAGE FROM *FREE VOICE OF LABOR: THE JEWISH ANARCHISTS*

early age. Our childhood was short."

These kinds of experiences were shared by both young Jewish and non-Jewish women, immigrant or nativeborn, in the late nineteenth and early twentieth centuries. Poor families in Western Europe often sent their daughters to the nearest city or town to earn wages to help out at home. Every chronicler of the immigrant experience has mentioned the role reversal that took place when children who learned English quickly began to assist their less fluent parents. What differentiates the Jewish women's experience, however, is the attitude of the parents and the young women themselves to their work. Jewish immigrants may have viewed a paying job differently from members of other groups. To many young Jewish women, whether in the Old Country or the United States, working for wages meant more than being able to assist their parents, or being financially independent. It frequently meant thinking of themselves, and being treated by their parents, as autonomous adults.

This valuation may have facilitated their transition from childhood to adulthood and accorded with American attitudes of the time. One study, comparing working women of different ethnic groups demonstrated that young Italian women identified with their parents, and viewed themselves as passive. But Jewish women focused more upon their jobs, and saw themselves as active agents with control over their own lives.

Most of the women I interviewed expressed satisfaction with their ability to earn their own living and with the fact that working had given them options they might otherwise have lacked; one deferred having children and another decided to remain childless, and several intimated that their work provided them with greater freedom in choosing a mate. For some, a job provided an alternative to a family-centered existence. Rose Pesotta, a well-known labor organizer, emigrated to avoid becoming a housewife because, as she put it, in America "a middle-class girl can work without disgrace." When Rose Schneiderman entered the union movement, she wrote, "All of a sudden I was not lonely any more."

This sense of independence tended to alter relationships between the young working women and their parents. Young Jewish women generally lived at home and turned most of their salaries over to their mothers. What is significant is how the money was given and how it was received. All the women I interviewed decided on how much they required for their expenses and how much they could afford to contribute to the family's support. They did not give all their money to parents to give in turn to their daughters for expenses.

In Jewish families, the money was freely given by the daughters rather than automatically expected by the parents, as was the case in the families of other immigrant groups, in which work did not elevate daughters to the status of adults in their parents' eyes. When 16-year-old Anna S. was offered a job at $35 rather than the $25 she had been earning, but at a less pleasant shop, her mother told her, "You have to decide." Rose Schneiderman believed that her independence began when she started work as a capmaker and kept $1 of her $6 salary instead of giving it all to her mother and letting *her* decide how much to return for Rose's expenses.

Increased assertiveness on the part of daughters after they began working often created conflicts with parents, particularly fathers. Fannie C. recalled that her father did not allow her to attend her high school senior prom. After graduation, she began working as a bookkeeper while living at home and giving most of her money to her parents. At work she met the man she would eventually marry, and within a year after the time she had to forego the prom, she told her father that she was going away with her fiance for the weekend. He protested strongly, but she replied, "I'm going and that's that." Her work experience had given her the courage to stand up to her father, she said. Tanya N. also began to defy her father after getting her first job. After he told her mother that he would throw her out onto the Bowery if she bobbed her long hair, Tanya went to a barber and insisted that he clip her hair up to her ears. Her father ranted and raved, but Tanya remained at home and her father accepted what he could not change. Later, Tanya eloped. Similarly, Sonia O. departed for America at age 19, also acting against the strong wishes of her father. With both Tanya and Sonia, once the decision was seen as final the parent accepted it and even became supportive.

These examples illustrate that, while Jewish parents might have opposed their daughters' behavior, they ultimately accepted them rather than stubbornly forcing the issue at the risk of severing family ties, thereby validating their daughters' claims to independence.

Although there are obviously many sources of this assertiveness, its appearance among daughters after taking jobs suggests that their mothers might have been similarly affected a generation earlier.

In traditional Eastern Europe society, many Jewish women played an important economic role; it was considered particularly honorable to earn the family living so that one's husband could pursue religious studi
All the strong-minded women I interview perceived their mothers as dynamic, outgoi people who held the family together in tim of crisis. Janet A. remembered her mother the "hub in the family," respected equally husband and children. She remembered h mother as being very clever, *"maybe because worked so hard when she was young."*

Literature on this subject, from Hutchi Hapgood to Philip Roth, stereotypical thou it may be, leaves little doubt about t assertiveness of Jewish mothers. In th homes, such women frequently made ma of the important decisions under the guise freeing men from such day-to-day cares.

Most of the women I interviewed stat that their mothers played this kind of forc ful but circumspect role in family decisio making. "My father made the decision recalled Fanny C. Then she went on to sa "But he would listen to her. She was a ve strong-willed and determined woman, an think that many decisions my father thoug he made were really hers to start with. But children we were under the impression th it was my father's decision." The men we according to one anthropologist, the titul heads of the family, assuming credit f decisions the women convinced them t had made.

Although the experiences of immigra mothers and their daughters differed many ways, the mothers seem to have serv as valuable role models for their daughte They frequently encouraged their daughte sometimes overtly, sometimes in ambivale ways.

"When I sat reading until two or three four o'clock in the morning," one wom recalled, "my mother used to awake with start and come into the dining room to sa *"The light is still on. I thought you were asleep a l time already! What do you expect to be, a doctor o lawyer? What's the use of all this reading and writi Don't be foolish, a woman never needs to kn anything!'*

But under her breath I would hear her mutter: talented child has hands of gold" (unpublish autobiography No. 92 in YIVO archives).

A recent study by Corinne Azen Krau supports the contention that Jewish i migrant mothers had more positive attitud towards their daughters than their ov parents had displayed towards them a gene tion earlier. The study, comparing thr generations of Jewish-American, Italia American and Slavic-American women Pittsburgh, reveals that first generation Jewi women were aware of, and resented, th mothers' and fathers' preferential treatme of their brothers, and they subsequen raised their own daughters more fairly. Fir

neration Italian women, on the other hand, d probably internalized their parents' value tem to the degree that they recalled little crimination and therefore brought up their ughters in the same restrictive way in nich they had been raised. The youngest neration of Jewish women expressed, to a greater degree than their Italian-nerican counterparts, the belief that their thers had treated them no differently n their brothers.

The type of mother who scorned her ughter's vocation and considered her noth- unless she was married—a type Anzia zierska wrote about in her novels and ort stories—did not surface in my inter-ws, to my surprise. Jewish mothers cert-ly encouraged their daughters to marry, t the women I spoke with also told of the de their mothers took in their education or rk. (I got no sense, for example, of the itude of some Italian mothers that their ls were not "safe" unless they were married.) en the one woman who refused to permit r daughter to attend college lest she become "old maid" emphasized how well she had ne in high school.

In the traditional world of the nineteenth-ntury Eastern European Jew, learning was zed above wealth, and religious scholarship s the most prestigious pursuit a man could dertake. But education for women was ually a luxury of the middle and upper sses. Outside the cities and among the orer Jews it was considered unnecessary or vaste of time. At best, girls might be taught read Yiddish by the rabbi's wife or in a all Jewish school for girls. Even when a ung woman expressed the desire to learn, onomic need often required that she assist r mother in her market stall or do factory rk at a young age.

Towards the end of the century, many pan Jews sought a secular education for eir children, female as well as male. Young omen increasingly attended Jewish schools learn secular subjects and a privileged few ended state schools (which strictly limited e number of Jewish students). Despite ese increased opportunities, over 40% of e Jewish women entering the United States tween 1899 and 1910 declared themselves erate, a rate almost twice that of their le counterparts but far lower than for the men of most other immigrant groups.

Even educationally deprived women were ongly influenced by the Jewish respect for rning. In her autobiography *Horsecars and blestones* (1948), Sophie Ruskay observed t, "books, avidly devoured, were more n food to us. They stimulated our dreams d enlarged our world. Drummed into our ears from childhood was the Talmudic quotation, 'An ignorant person cannot be pious.'"

Some young women in Eastern Europe resented being denied access to the schools their brothers attended. For example, Mary Antin, in *The Promised Land* (New York: 1912), recalled with bitterness:

"After a boy entered cheder (religious elementary school), he ws the hero of the family. He was served before the other children at table, and nothing was too good for him. . . . No wonder he said, in his morning prayer, "I thank Thee, Lord, for not having created me a female." It was not much to be a girl. Girls could not be scholars and rabbis . . . . There was nothing in what the boys did in cheder that I could not have done if I had not been a girl."

In Eastern Europe before the Russian Revolution, the desire for an education may have been strong, but possibilities for achieving it were limited. But in New York, the free public school system, from kindergarten to the revered City College, made what had been only a dream for many before become a reality. Moreover, in this country it was acceptable and even desirable for females, too, to get an education. The young Jewish female immigrants took to American public schools with a zest unmatched by other immigrant groups. In part, they were motivated by a desire to learn English and become Americanized. They were also clearly attempting to realize a cultural ideal limited or denied them in the Old Country.

Almost all the women I interviewed displayed a voracious appetite for education. Of the fifteen interviewed, one had received the equivalent of a high school education in Poland, three graduated from high school in New York, and only one managed to take some courses in college.

Rose L., who in her native Bialystok, at the age of 12 began to work full time, attended school for three months after emigrating at the age of 14. She recalls that when her sister-in-law insisted she leave to take a job "the desk was saturated with tears."

Anna S. had ended her formal education at 10 to work as a milliner's assistant, after being denied admission to a Russian school. When she arrived in New York four years later, and found work in the sweatshops, she immediately enrolled in night school and even hired a tutor with her meager wages to help her learn English quickly. Anna hoped to enter high school and then to go on to college, but illness due to overwork defeated her hopes.

All but one named insufficient education as the one thing they regretted in their lives here. But many took pride in educating themselves by reading and attending lectures on the Lower East Side despite a long working day. Fanny K. said, "Here we found a different life. Some liked dancing, but we went to school, to lectures. We wanted to know about all kinds of things. Life was very poor, but very interesting." *All the women I interviewed who had children expressed greater pride in their educational accomplishments than in their earning power.*

The vast majority of young Jewish women immigrants expected to marry and then leave the paid working force (although I suspect that more of them than the census figures reveal later worked with their husbands without taking wages, or took jobs when times were hard). Bourgeois attitudes decreed that "modern" middle-class women should not, if they could possibly manage it, work outside the home, an attitude further strengthened among all classes after emigration to the United States. Many of those immigrants had worked as young women and seem to have developed a strong sense of self, possibly related to their earlier work experience. This is particularly significant because of the role played by Jewish immigrant women after marriage. None of the women I interviewed took passive roles in the home—indeed, most seemed dominant.

Many immigrant women could not realize their educational goals in America because of the economic hardships of immigrant life. Usually, they transferred their own desires for formal secular education to their children.

The children born to this generation of women went to school in greater numbers and remained there longer than the sons and daughters of any other contemporary immigrant group. And their daughters made use of their education to enter the white-collar world as saleswomen, secretaries and teachers at a much higher rate as well. Anna R. said the one thing she never forgave her parents for was taking her out of school after fifth grade. She determined that her own three daughters would have the education she lacked, and imbued them with the desire to go on to college and graduate school.

The "Jewish mothers" of modern literature, the subjects of dripping sentimentalism or vindictive caricature, have not fared well at the hands of their sons—ungrateful overachievers that they are. Perhaps it was not until the women's movement of the 1970's that many women could view the assertive "Jewish mother" as a more positive role model for today's women than the docile "lady" who attempted to fulfill the roles society demanded of her without making any demands in return.

Acculturation is a two-way street. It is quite possible that many of the traits displayed by immigrant Jewish women helped transform the ideal of the American woman as much as these women's characteristics, in turn, were affected by America.

Voice from the Sweatshop

BY ROSE PASTOR STOKES

Rose Pastor Stokes (1879-1933), journalist, editor, poet, labor leader and political activist, was born in Poland and grew up in Cleveland. As a young working woman, she wrote and published poetry in Yiddish and English and served as president of the Roses of Zion, a women's Zionist group.

In 1903, the family moved to New York, where Rose became an assistant editor for the Yiddish-language Jewish Daily News and wrote an English column for the popular newspaper.

Always outspoken on contemporary political issues, Rose was indicted under the Espionage Act in 1918 for her attacks on the Wilson Administration during World War I. She was sentenced to ten years in prison, but the verdict was later reversed.

Rose's lifelong concern for the welfare of the working class was reflected in her active support of many labor strikes in the early twentieth century, and her unsuccessful campaign for Borough President of Manhattan on the Communist ticket in 1921. Her espousal of Communism after the war was a factor leading to her divorce from her husband, James Graham Phelps Stokes, who had by then abandoned his former Socialist ideals.

The following excerpt describing Rose's childhood experiences working in a Cleveland cigar factory is from her unpublished autobiography, I Belong to the Working Class, (Rose Pastor Stokes Papers, Yale University Library).

Spring found me in Mr. Brodno's "factory." Mr. Brodno ran what cigar-makers in Ohio call a "buckeye." A "buckeye" is a "factory" in a private home. In other words, a sweatshop.

In the three small rooms that comprised Mr. Brodno's "factory" were a dozen scattered benches, or the dozen "workers at the bench"—not counting strippers, bookers, and packers—six were Mr. Brodno's very own: four sons and two daughters. Several others were blood relations—first cousins; still another was a distant connection by marriage. The remaining three were "outsiders": a young girl, a young boy, and I who came to fill the last unoccupied bench.

Mr. Brodno was a picturesque patriarch, with his long black beard, and his tall black skull-cap. He had come from the Old Country with a little money (not acquired through toil, rumor had it) and was determined to get rich quick in America.

I came to work for Brodno because his "buckeye" was near my home. By saving morning time and energy, I might earn a dollar more a week. Even fifty cents meant much.

Brodno gave me a trial, and stood near my bench while I rolled stogies for his approval.

"A good worker. You may come on Monday," he had said. "But remember!" he had added, "here one does not play. One hustles." As if there was need to say this to me! Youth and want drove my flying fingers. To slacken them would have cost me more than to make them fly. My pace was like the pace of a child pushed down a hill. It feels disaster in its little legs, but it cannot check itself, it must fly, driven on by the initial impulse. I was impelled to race till I broke. . . .

Mr. Brodno was immensely pleased with my pace. "She's much quicker than any of the others," he crowed. And—"the quicker you work, the more you earn—you understand?"

Yes, I understood. That's the way it seemed to be with the scheme of piecework.

But he understood something besides: "Look," he'd say, "if she can do it, why can't you and you do it—and you? Earn more! You need to, don't you?"

Yes—need—we understood that force well. Brodno's would race with me, and gradually increase their speed, and I would race with the clock—and further increase my own . . . .

By summer's end I was the pride of Brodno's heart. I sped up the others, and turned out again as many stogies as the average slow ones. He was seeing results.

It never occurred to me that I was being used by the boss to set the pace in his stogie-factory . . . .

Brodno soon moved to an enormous loft building, where the dozen benches he started out with were many times duplicated. There his factory hummed with the industry of girls and boys/or men, women and young children. The stripping, the rolling and the bunchmaking were concentrated in one end of a vast room, where the rolling was done. In another room, the raw materials were unpacked and sorted, and the drying, storing and other processes carried on. Driven by the boss and our own need, we piled up wealth for him rapidly. We were paid miserably little for our labor; and he always complained that we were getting too much.

When the "buckeye" moved to the b loft, and became a factory, Mr. Brodr announced a cut. The stogie-rollers we getting fourteen cents a hundred. Now would be thirteen.

We took the cut in silence. We were f the most part poor little child slaves, tim and unorganized. The thought of unic never occured to us. There was no streng in us or behind us. It was each one by his lor self. Not one of us would have ventured to p his little self against the boss. We mere looked into each others' faces. No words. B each had the same thought in mind. No there would be less of something that w already scarce. Bread, or milk, or coal. M Brodno owned the factory and we were h workers. Nothing could be done about it. S we raced some more . . . and still more, ar more!

The cut came the very week that a ne baby was born into our family.

"Rosalie!" My step-father's voice, ten and unnatural with excitement, shook m out of sleep.

I heard my mother's shriek pierce th deep night, and rushed into the room next mine.

"Mother! oh, my mother!" What could b wrong with my mother? . . .

ILLUSTRATION BY JONI LEVY

My step-father rushed after me, and atched me out of the room. "Rosalie, run to Irs. So-and-so, and say she's to come right vay. Mother's giving birth—come quick!"

"Giving birth?" A new baby coming! . . . I ished out into the dark, chill, deserted reets, shoes unbuttoned, dress unhooked, air loose in the wind, feet flying . . . .

It was hard enough to scrape together the n dollars for the midwife. To get help for e next two weeks was out of the question.

For those two weeks, I did the work at me, after shop. There was no water in the t on Liberal Street. I had to fill the washtub carrying pails of water from the pump in e yard to the tub upstairs. How heavy the eets were, and how hard to rub clean! . . . very day of the two weeks, I washed: apers, sheets, other "linens," carrying water and down, till all was washed and rinsed, d the white things hanging out on the line the yard.

There were meals to get and dishes to ash, my two-year old brother to care for, d special things to prepare for mother. ornings, before daylight, my step-father ould make the fire. I would get the breakst. He would stay to wash the dishes and do ew chores before starting for his horse and agon and then struggle with another day. noon the ailing Mrs. Feinberg (next door) would look in on my mother and babies and help out a bit. During the course of those two weeks, I was allowed the privilege of leaving work an hour earlier daily (on my own time, of course) to help my mother.

At night, with tired feet and hands, and a heaviness that hung on my eyelids and threatened to close them, I'd take up *Les Miserables* and shed a few tears of sympathy for poor little Cosette . . . .

There were now five mouths to feed. My step-father tried desperately to supply bread for his growing family. He worked early and late. When winter came again, there were days when he'd climb down from his wagon with difficulty. The overlong exposure to frost and winter storm, and his attempts to save by taking no food during the day, began to tell on his splendid strength. He grew haggard and troubled. Deep lines ran like large new moons along the sides of his cheeks. There were lines like wires across his forehead. He was unable to understand why, with such hard trying, he could not keep hunger shut out, why he could not drive the stubborn wolf from the door.

I was then in my thirteenth year. Already I felt the staggering weight of the struggle upon my shoulders. I worked all day. My fingers flew! But what I got, together with what my hardworking step-father got was not enough to keep us in the bare needed things.

One day I had an idea. It came to me suddenly. That evening after supper, I slipped on my coat. Mother protested.

"Where are you going?—and the dishes?"

"I'll do them when I get back. I want to go out for a while."

My step-father protested. "Such a young child should not run around in the evenings." And my mother, musing on it, said, "Well, Israel, she's growing up. She'll be wanting some pleasure, poor child mine! she has little enough—nothing but her books!—and these when she should sleep and rest.

"I suppose you're going over to Ida's? . . . Let her go, Israel, let her go. It may be more cheerful there than here."

It was the same for several evenings, till I came with the glad news.

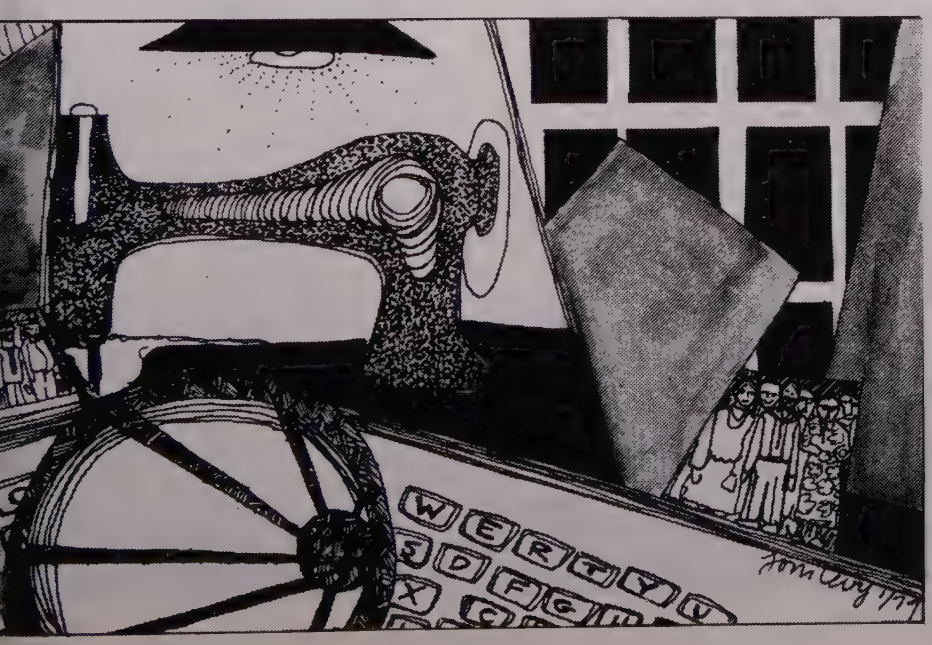
"Mother! father! I've found one—where I didn't think to look; right here on Liberal Street, in the middle of the block!" I had followed clues night after night, but nothing had come of them. And here, on our very own street, by chance, in crossing to the other side, I discovered a "buckeye," tucked away in the rear of a yard! I had walked in, found the "boss" at his own bench, and asked for evening work. And he said, "Come tomorrow, after your supper."

How happy I was! At last I could help more.

But my mother drew me to her, kissed me, and cried, and insisted that I must not go: "It is bad enough that you have to slave ten or eleven hours a day, and then do things about the house. How can I let you work all day and all night too! Was it to such a fate as this that we were born?" My step-father went about the room beating his breast in silence. Then he broke into angry protest. "Cursed be such a life—cursed, cursed!"

The following evening, seeing my parents exchange glances as we sat at supper, I rushed up from the table, bolted through the door coatless, and ran down the street to the "buckeye." I couldn't lose my chance to work by failing to turn up as agreed.

All that winter, after the long day in Brodno's factory, I rolled stogies till midnight in the little "buckeye," cheerful and lively as a sparrow because I was doing my utmost to help.



OTOS PP. 26-28 FROM ESHEL FILM.

Y SUSAN WEIDMAN SCHNEIDER

WOMEN IN THE ISRAELI ARMY

the late 1960's, a glossy, large-format ook appeared on coffee tables in America d Israel. The book was called *Israel: The ality,* and featured on its cover a photo- aph of a gorgeous Israeli woman soldier in arching position, a bandoleer of bullets ross her shapely body, tanned face turned the camera with a broad smile. Alas, cept for the suntan and the smile, this age of the Israeli woman soldier is no ore a reality than the image of Israelis ncing horas in the streets every day at ndown.

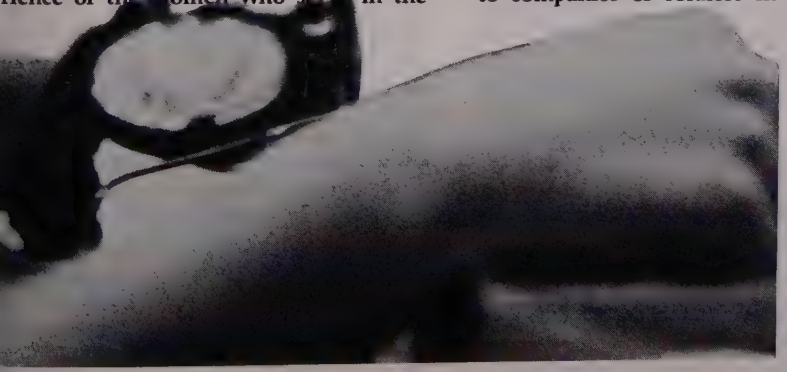
Shuli Eshel has replaced the image of e Israeli woman soldier fighting elbow-to- bow with her male comrades with a more alistic and less dramatic picture. "To Be a oman-Soldier" examines the collective ex- rience of the women who serve in the Israeli army—the only Western army to draft women.

Israeli women, unless married or claiming an exemption on religious grounds, give two years of service in the Israel Defense Forces, from the age of 18 or the completion of high school. (Israeli men serve three years at the same age—though, as the film points out, this is hardly the only inequality in the situation.)

The film follows the activities of Orly, a Yemenite woman from the city, and Abigail, an Ashkenazi kibbutz dweller, who are serving together. They serve in more ways than one. They answer the phone, make and serve coffee to their male contemporaries (who are sitting behind managerial desks and giving orders), deliver mail and provide nurturing to companies of soldiers in army camps. When Eshel told the IDF censor that she wanted to film women clerks in action (carrying coffee cups, taking phone calls for their male bosses), the officer said "'What? Them? *That's* what you want to film?'"

Compared to the Goldie Hawn character in *Private Benjamin,* whose service in the U.S. Army makes a mentsch out of her, the women in the Israeli army see themselves as marking time, not seizing an opportunity for growth. As one woman soldier puts it, "If I don't like it I'll just leave and get married."

Despite the reminders by women who have long recognized discrimination in the Israeli army, each new batch of 18-year-olds imagines that the experience promises adventure. Boarding the truck after farewells to their families and boyfriends, the blue-jean-clad women all say in the film, "I want



To rent or purchase the film, contact:
Jules Schatz
American Jewish Congress
15 East 84 St.
New York NY 10028

to be anything but a clerk." "I hope I have a chance to do something exciting, but in any case, I hope I'm not a clerk." Since of the 709 jobs in the Israeli army only 205 are open to women, very few of the young recruits realize their dreams of glory or excitement. Clerkship awaits most of them. At what has come to be known as the "crying ceremony" after basic training, when jobs for the duration of service are assigned, most of the women soldiers weep as they realize that they are condemned to making coffee for two years.

The few bright notes in this myth-fracturing documentary come from the women who have been able, by persistence and talent, to make it in "male" fields. One woman, an instructor of male soldiers in the tank corps, talks about how good it feels to be able to do the job, but also about the conflicts she has felt about her identity as a woman in the male enclave of the tank corps. An older female officer interviewed in the film speaks proudly about fighting in the 1948 War of Independence, but she, too, admits that getting men to recognize women's abilities, even in war, was very difficult. The fact that women are treated as "second-class citizens" (in the words of one of the highest-ranking woman officers in the Israeli army) is both a reflection of prevailing attitudes toward women in Israel and a factor in shaping them, said Eshel. Because army service is almost universal for women and men (with the exception of those who are or who claim to be religious) there is the illusion that women are equal to men. The reality, with women soldiers as caretakers and caregivers for the men, means that the army is a training ground for stereotyped, limited roles for women in civilian life as well.

"The army is the first time most of these women are on their own, and the message that they get is 'serve men,' says Eshel. "At the end of two years all they want to do is marry that hero, to have one of these heroes in their home.

"Boys and girls have the same aims until the army, then—the men want to be heroes and the women do the service jobs for men, taking care of that hero so he'll be able to fight. For two years you're taught to take care of that person—whether it's a general or a man in the field. The army is a training ground for women's stereotyped roles later in life."

Because the army is the great melting-pot for Israelis of different backgrounds, and because it has been, for men at least, the stepping stone to careers and contacts in civilian life, it shapes the future of its soldiers in other ways also quite unfamiliar to North Americans. Israeli army generals

go on to head some of the country's leadi institutions, and army leadership is a condu to political power also. Needless to say, whe women are systematically closed out of leade ship positions in the Israeli Defence Forces and they *are*—they also have the door shut o many career options once their two years service are completed.

After the film was shown on Israe television in the Spring, Eshel picked up young woman soldier hitchhiker. The soldie obviously having no idea of the driver identity, began to discuss the film she'd see the night before. "I think things may chang because of that film," she said hopefully. "W have been talking about it. At least mayb we can get coffee machines installed people can go and get their own coffee."

The film has given Israelis (and th Americans who saw it at recent showings New York) a chance to see women such Colonel Dalia Raz, head of the women corps, speak out on their feelings abo women's status in the army. "If wome leaders can say it, then it's OK to talk abo it," says Eshel. "The showing of the film ga the audience permission to speak out too."

Airing of "To Be a Woman-Soldier" Israeli's one TV channel has triggered discu sion in non-military circles also. Eshel repor that fathers of young women about to ent the army are suddenly concerned. Th parents of 18-year-old women, who until th showing of the film hadn't questioned wh their daughters would be doing for tw years in the army, were galvanized, wantin their children to do more with themselv than have six weeks of basic training a then work as receptionists and servers. O American man, at a New York showing the film, commented, "My God, can y imagine, our daughter spending two yea like *that*."

Eshel, 36, is a fifth-generation Israeli who trained in film and television in London and has more than 70 television films to her credit. She confesses that, shortly after her own army service, she described her job proudly as "keeping up the morale of the men soldiers."

What was the route she took from accepting her role as morale-booster to debunking the myths about women in the Israeli army? "I was in Europe at the age of 27, and I happened to buy a copy of Shulamith Firestone's *The Dialectic of Sex* at a stand in Geneva. From Geneva to London I became a feminist."

Active in the Israeli feminist movement, Eshel decided to try to create change through media. "In a country where many women are still illiterate, one TV show can make a big difference," she said recently in an interview in New York, where she was appearing at screenings to raise funds and promote "Woman-Soldier."

Now Eshel is seeking support for projects that will deal with other aspects of the status of women in Israel. One film in the planning stage explores the "only-a-housewife" theme; another will look at the role of women on the kibbutz. Neither topic has been tackled on film before; in fact, Eshel says that a film she made on battered women in Israel was rejected by Israeli television because it showed scenes of abused women crying. "They claimed it was too heavy," says Eshel.

"To Be a Woman-Soldier" was financed largely by the New York-based foundation US-Israel Women-to-Women, which supports feminist projects in Israel (see *Tsena-Tsena, LILITH #7*). The film is available for rental or purchase through Jules Schatz at the American Jewish Congress.

Israeli filmmaker Shuli Eshel

The virulent anti-Semitism expressed at the August 1980 U.N. Mid-Decade Conference on Women in Copenhagen—sometimes, but not always, masked as anti-Zionism—has not yet been discussed in the women's movement. Particularly shocking to many of the Jewish women there was the lack of support on this issue from other women.

In the months since Copenhagen, a group of Jewish feminists has been meeting to discuss anti-Semitism they've experienced, both in the general society and within the women's movement. This group has evolved into Feminists Against Anti-Semitism. Defining itself as feminist and Zionist, this is the group responsible for putting anti-Semitism on the agenda of the 1981 Women's Studies Association Conference, "Women Respond to Racism."

LILITH, the Jewish feminist magazine, devotes this special section of Issue #8 to a report on Copenhagen and its aftermath, featuring an analysis by a woman who attended the conference and has been examining its implications. The controversial and painful nature of this topic is manifest in her request for anonymity, which we have honored by using a pseudonym. The other reports are from women who were also present at Copenhagen.

COPENHAGEN

BY "REGINA SCHREIBER"

On the Nature of the Conference:
Copenhagen was not a conference about or for women. It was really a conference about the PLO and their rights. The countries were voting to be able to condemn Zionism and equate it with apartheid. Countries that voted for the World Plan of Action had no serious intention or ability to implement it.

Women were *used* in Copenhagen for male political purpose. Women were the *victims* of this non-conference. There were officially eight thousand women present; there were also six thousand women there unofficially. The largest room held six hundred. And *only* in that room was there translation into three different languages, and then only twice a day, and they called it "unofficial."

There was no child care.

Copenhagen was a UN conference that was essentially very angry, one more time, at America and at the Western world. Israel was the whipping-girl, the convenient scapegoat. Third world countries didn't attack American directly, but instead attacked Israel. At the official conference, there were no speeches against American capitalism or American imperialism, only against "Zionist capitalism" and "Zionist imperialism."

This was fine for America. This was also fine for the Third World countries—all of whom were represented by the sons and daughters of the ruling elites of those countries. These are not people who walk five miles to get water each day, or who live in poverty, or have running sores, and yet they spoke as if this is their daily fate—and the only reason that poverty, filth and war exist, is because Israel exists.

Delegates from country after country gave lip-service to statements such as, "We have drought and famine and we have social injustice and inequality in our country, and it is because of apartheid *and because of Zionism*, and if we could get rid of Zionism and the apartheid, then the women in our country would be able to get water and education and food...."

Nobody looked at a particular nation-state to question its right to survive, no matter how unjust the country is to the women in its own country or to any other country in the world. They did that consistently *only* with Israel. No one officially said that the caste system in India

E. M. BRONER, participant in the UNITAR conference on "Creative Women in Changing Societies" (Oslo, Norway) and in the Open Forum of the UN (Copenhagen).

At these conferences I was the illegitimate daughter, I as Jewish daughter. I was de-legitimized as one of the member nations of the earth. Again, as in the Middle Ages, I was accused of poisoning the wells and causing the Bubonic Plague, only this time I poisoned access to oil wells and caused economic hardship, by my very insistence on existing.

The sorrow is that women—our sisters—made me a step-sister. Women were fed and spewed forth, and believed, male myths. Women of the world, articulate, educated, clever women of every nation, spoke with a single male voice.

At one large forum, I gained access to the mike—that was largely denied to Jewish/Israeli women—and accused the women congregated there of not being women: *"No one in this room has breasts or a womb,"* I said. *"You speak through false beards and mustaches."* But metaphor was not understood, and reality was misconstrued.

The reality is that in times of economic strife nations and peoples separate. We women acted as separate nations, not as ourselves, not out of our shared experiences. If Israel were not in our midst, the nations seemed to say, then there would be no wife-battering, no child abuse, no sexual slave trade, no illiteracy, no malnutrition, no refugees. And no war.

If it were so simple, I would uproot myself from my own self.

We could not comprehend the complex situation. Women in the States cannot comprehend the fairly simple situation of pro-choice vs. forced pregnancies—so how can women comprehend world power plays? We—or they—became megaphones of monarchies, oligarchies, theocracies.

There was no ally for the Israeli woman, no one the Jewish woman from any land could address herself to. We did not speak of the suffering of the Israeli woman under theocratically repressive laws. We did not join the Moslem and Israeli women in proclamations against the laws which govern family life in both cultural contexts.

That is what I learned this decade of the woman. And what I fear is that I will not be present, as nation, as Jew, at the end of the decade.

ONE YEAR LATER

d to be attacked by the UN because it as injuring women of a low caste. What ey *did* say is that the Palestinian situation s to be attacked and changed because it as injuring Palestinian women.

It was a conference to flex the muscles the Third World against the might of the -called First World as the sun begins to t slowly but surely on our empire. omen were an aside, feminist viewpoints ere an aside. Jews were not an aside, ough. Jews have always been handy in orld history to be summoned to center age and wiped out.

The world was testing the climate to e how much scapegoating will be lerated. In Copenhagen, Israel officially came the Jew of the world, just as omen everywhere, including in Israel, are e Jews of each nation-state.

ecific Instances of Anti-Semitism:

a UN conference held before Copengen, a UN person said to Esther Broner: lorway is wonderful, but the Germans ke it over in the summer, and I hate the ermans, But they did one thing right—ey killed the Jews!" Seeing Esther turn een, she paused and put her arm on Esther's and said, "I'm sorry, have I offended you? Are you German?"

There was a woman in Oslo, a high-level UN official from Asia, who got drunk and yelled, there and later in Copenhagen, "Kill the Zionist bitches! Kill the Zionist bitches!"

In Copenhagen, there would be people at many, many panels yelling—making no eye contact—yelling, "Jews must die! Israel must die! Israel kills babies, tortures women, kills men. Israel must die!" over and over again.

There was a band ranging from 30 to 50 people who would go to the unofficial conference and then roam through the halls looking for panels or workshops to disrupt, or where there might be Jews, or where there might be Israelis or where there might be Zionists. There was one panel on woman refugees. The moderator was a Dutch woman. The N.G.O. forum, as an umbrella group, would not allow a Jewish refugee to speak on the panel. They had women from Chile, and from South Africa a Black woman, women from the Polisario in the Sahara, from Ramallah, from Indochina. They also had a woman who was working with refugees in Scandinavia.

The disruptions had been so horrendous that there was a new policy in this session—nobody can speak at the mike unless you put your name in first on a small piece of paper and get called on at random. You can speak for two minutes, and then the mike goes dead.

The Jewish women, who by this time *see* ourselves as Jewish women, have a strategy: whoever of us gets called on, will turn the microphone over to a Jewish refugee from Iraq whose husband was executed and who escaped from the land hostile to her and her children. Many of the Jewish women sat there frightened, not at all conversant with disruptive tactics or yelling and screaming. There were sitting there, clutched, bunched up together, tense, tearful, frightened, thinking, "The accusations that they have been making against us—what if they're true, then what do we do? And what if they're not but the whole world thinks they're true, then what do we do?"

The audience was 600 strong. At least half of the audience was there because the panel title says "women refugees," and everyone knows that means the Palestinian issue again. There were a few people who really came to hear the panel.

sisterhood is powerful...

The first woman who spoke was from Chile; she talked about the special problems that women in exile have; she talked about wife-beating, about the powerlessness and frustration and the rage of the men—that they can't get jobs, they can't go home; their revolution failed, and they leave the women, or they can't support the children, or they beat the women. She wondered whether this then was the extra price that women in exile pay. She was not a feminist, but she was trying to address the issue of women refugees.

The next woman talked about the rape and the murder of the boat people that she had witnessed with her own eyes and escaped. She begged us to help her and her people. She said, "The men rape us and throw us out of the boats, and they keep the food to themselves." She said, "Help me."

The third woman who spoke was from South Africa. She wasn't eloquent, but she tried to talk about the lack of education, the separation of families under apartheid, its effect on women who want to be close to their families, the loss of their children—she tried to talk about women refugees. The woman from the Polisario talked about what it means to be a mother under siege: no education, no food, no nutrition, no medicine; fear of failure as a mother because she can't provide these things; a constant fear of death. She didn't talk as a feminist, but she talked as a woman.

Then the woman from Ramallah, who was identified as a Palestinian refugee, read a speech clearly written for her. It was too mild for her. It had nothing to do with women. She got applause! She said nothing, she wept tears, and she got applause. Then the meeting was opened to the audience. The first five speakers, called randomly and impartially by the moderator, acted as if the panelists did not exist and as if the panel had not taken place. All five of them, one after the other, made passionate pro-PLO/anti-Israel speeches.... It was rigged, because how else could that happen? Or, if it wasn't rigged, then 9 percent of the people there were pa employees of the PLO or fellow-travelle who got up of their own free will, for r cash, and spit on the suffering of the other women!

A woman from Pakistan got up to spea for the women from Afghanistan, who a now living in camps in her country becaus of the Soviet invasion. All hell breaks loos An entire Soviet-trained contingent begi yelling at her. It's the same group that yelling the anti-Zionist stuff. They wou not let her talk, would not let her be hear

At that moment, a Jewish femini went up to the moderator and said, "You better call on a Jew, or I'll break your arm She ruffled through her papers, and did ca on Yael Etzman, who turned over the plac to Simcha Choresh.

Simcha is the woman from Iraq. Sh talked for two minutes about what is wa like to be a Jew living under Arab Islam and Arab Christian rule, hated an tortured. She, of course, was talking a many Sephardim in Israel talk about Arab they've lived among and don't want to g back to, and they don't see them as kin bu rather as enemies.

As she was speaking, the woman wh was the head of the unofficial PL delegation, who also was from Iraq, bega to advance on her menacingly with anothe woman. One Jewish feminist put her bod between the two of them. Simcha wa interrupted in the middle of her two minute speech. Pandemonium broke loos For five minutes straight the chant wa "Cuba si, yanqui no! PLO, PLO!" For fiv minutes straight, very loud.

At another panel, one woman sai "The only good Jew is a dead Jew." She als said the Zionism is a disease that has to b "killed at the cellular level."

There was a sculptor from Africa, spicy, saucy, grand, creative person. Whe a Jewish feminist met her on the street a the end of the conference, she said, "Wher do you go, my sister?" The Jewish woma said, "I'm going to Israel." Her fac crumpled into disgust. She pulled he massive self together and said, "Salaa aleikem," and walked away.

There were many moments liked tha in Copenhagen.

On the Reaction of the Jewish Women at Copenhagen:

The Jewish women in Copenhagen expe ienced Copenhagen as a psychologic pogrom. When talking about Copenhage six months afterwards they would cr stop speaking, and fear that their wor would not do justice to what had happene to them there.

FROM STATEMENTS LIKE THE ONE BELOW, JEWISH WOMEN PREPARING FOR COPENHAGEN EXPECTED WIDE-RANGING SUPPORT AT THE CONFERENCE.

NEW YORK, *July 24, 1980* **JTA**
A group of internationally eminent women, including several political figures, artists, authors and actresses have signed a statement appealing to the participants at the international women's conference in Copenhagen to end politization of the conference and to "preserve its universal character."

Among those who signed the statement are Simone de Beauvoir, Louise Nevelson, Madeleine Renaud, Beverly Sills and Bella Abzug. Other women, from the United States, include Colleen Dewhurst, Betty Friedan, Shelley Winters, Ann Jackson, Ann Meara, Jacqueline Grennan Wexler, Bess Meyerson, Eugenie Anderson and Reps. Beverly Byron (D.Md.), Marjorie Holt (R.Md.) and Margaret Heckler (R. Mass.). The appeal "to all participants, " stated:

"This conference provides us with the opportunity to make known our views on questions which preoccupy women: social life, equality, education, health and employment. We know that actions are envisaged to use this conference for partisan ends thus diverting it from its initial aims. Politicizations have no place in this encounter. It is to be hoped that this conference, which rallies women from all countries, preserves its universal character."

The statement was initiated in France by a group of women aware that certain agenda items might overshadow the original intent of the conference and turn the event into an explosive political forum. Among the countries represented in the list of signatories are Australia, Austria, Bolivia, Brazil, Canada, Costa Rica, Denmark, Federal Republic of Germany, Ecuador, Finland, Great Britain, Italy, Japan, Mexico, Norway, Panama, Portugal, Uruguay, U.S. and Venezuela.

The National Coalition of American Nuns (NCAN) also issued an appeal "to women of all faiths to join hands as sisters in an effort to make the International Women's Conference in Copenhagen what it is supposed to be—an opportunity for women to dialogue about the women's agenda." The appeal, signed by Sister Margaret Traxler and Sister Ann Gillen, members of the Coalition's executive board and delegates to the conference, added, in part:

"NCAN deplores the efforts of the PLO to politicize this women's conference in Copenhagen, 1980, as they did in the International Women's Conference in Mexico City in 1975.

"NCAN denounces the PLO terrorists, who presume to speak for the largely silent Palestinian people. The PLO do not even dialogue with all their brothers—to say nothing of their sisters....So far, the PLO has not shown any signs of joining the human family, as they are still pledged to 'liquidate' the State of Israel....

"Palestinian women are hostages to the perverse nationalistic hatred of the PLO, who demonstrate by their plans for Copenhagen that they dominate their own sisters, using them as pawns in the game of politics, even as they keep them in the bondage of Arab male supremacy. Finally NCAN urges Palestinian women to share the concerns of all women and to join in efforts to build peace for their people...."

ınless you're jewish

THE HOPED-FOR SUPPORT NEVER MATERIALIZED. MANY OF THE WOMEN WHO WENT TO COPENHAGEN AS REPRESENTATIVES OF JEWISH WOMEN'S ORGANIZATIONS EXPRESS THE SAME SHOCK OF DISBELIEF IN THE AFTERMATH OF COPENHAGEN AS THE JEWISH FEMINIST WHOSE ACCOUNT APPEARS HERE. SOME SAMPLES:

COPENHAGEN, July 31, 1980 (JTA) — The world conference of the United Nations Decade for Women ended here today with an overwhelming 94-4 vote for a 186-point "plan of action" which included a paragraph that listed Zionism as one of the world's main evils, along with colonialism and apartheid. The paragraph, which in effect declared Zionism to be racist and colonialist, was submitted by Cuba when the conference opened as an amendment to the "plan of action."

The United States, Canada, Israel and Australia voted against the document because of the anti-Zionist statement. Sarah Weddington, head of the U.S. delegation, declared after the vote that "the conference was subverted from focusing on women's real issues by the political polemics of the Middle East crisis." There were 22 abstentions, mostly by Western European countries.

The final document also contained the proviso that all UN funds for Palestinian women refugees be channeled through the Palestine Liberation Organization, a singular victory for the PLO. The anti-Israel mood of the gathering was further manifested by its extension of official recognition to the PLO delegation, headed by airline hijacker Leila Khaled. The PLO previously had only observer status.

NEW YORK, Aug. 5, 1980 (JTA) — Frieda Leemon, national president of Pioneer Women, said she "felt threatened and isolated" as a Jewish participant at Copenhagen.

Third World, Communist and PLO representatives at the conference expressed fierce anti-Jewish sentiment. There was "a very well-organized coalition of anti-white, anti-American and anti-Israel" representatives, and she said the frequent walk-outs and anti-Jewish public statements may have been organized in advance.

Many Jews in the Forum wanted to talk with Arab women, only to be told by a PLO representative: "To you we will talk with weapons; to the rest of the world we'll talk with words.

NEW YORK, Aug. 6, 1980 (JTA) — Hadassah president Bernice Tannenbaum returned from Copenhagen where she was "appalled by the bias of those in the chair, the secretariat, the United Nations special agencies, and by the lack of ordinary proper procedures."

"The PLO was there in full force, they busted up whatever meeting they were not happy with and "ostentatiously walked out in droves" whenever a member of the Israeli delegation spoke.

Tannenbaum said that "from the first meeting American Jewish women sensed the palpable loneliness of the Israeli delegation," consisting of about 15 members.

"We created our own entity on the spot," joined by many members of the U.S. delegation, to discuss how to stop the politicization of the conference. This group of Jewish leaders was headed by a steering committee—characterized by Tannenbaum as a "little UN of Jewish women"— with two Americans and one representative each from Switzerland, Finland, Holland, England, France, Denmark and Canada.

Amid all the isolation, "the Danish community was stalwart, both Jews and non-Jews." To counter pro-PLO propaganda, about 100 Danes, Jews and non-Jews, demonstrated in front of the building housing the conference wearing yellow Stars of David on their arms, carrying Danish and Israeli flags, and singing Hatikva, Israel's national anthem. Within minutes they were joined by other conference delegates singing Israeli songs.

The women were from various non-vernmental organizations—The National uncil of Jewish Women, Hadassah, nerican Jewish Committee, the American vish Congress. They were very respect- of feminism, and some of them were ry passionate feminists. They were very gry at a Jewish patriarchal structure that not support their own feminist goals.

The majority of Jewish women from ganizations came on their own steam th little support or advance information, owledge or expertise—and on their own ney! Jewish women from the Western rld were relatively unprepared, because ir male-dominated organizations were der-funded or their female-only organ-tions didn't give them enough support.

Here is a world of women, with a world issues, and there's only one issue that ates tension, solidarity, and terror in the art of the Jew who's conscious....

The Jewish women there from around e world, including the Israeli women, uld not believe that there would be so d a chorus of hatred against Israel and ainst Jews that would not be interrupted! ey could not believe they could not get a r hearing. They could not believe that ner women would not treat them as men first and as nationals second. They re not prepared for the enormity of the hostility and indifference.

The Jewish women who came as Jews, and many who came as feminists, grew close together, and were in a state of shell-shock.

While women from other cultures know how to elbow and scream and yell and carry on and were very well trained by the men who sent them, the Jewish women were passive, and easily silenced; somewhat guilty and wanting to be on the side of right and somewhat paralyzed. I think the stereotype of the Jewish ghetto woman with the fish in the barrel and the kids at her knees has given way now because of some terrible castration that has been done to Jewish women who are more privileged economically, who are volunteers, who are not feminists yet, and who cannot speak up in their own voices on their own behalf or on behalf of Israel, or on behalf of the Jewish people. There was a terrible paralysis, of fear, shame and disbelief. It's the pattern of evil occuring and good people not rising up immediately to do battle with it. They'd rather be the victim of evil than risk become evil themselves if they fight. In other words, good girls don't fight, and good feminists *don't fight with women. So even if a woman is being anti-Semitic or being racist,* you turn the other cheek, you turn Christian!

At the panel where five Israeli women came to speak unofficially, the same woman who was the leader of this PLO pack was there. When one Jewish feminist was recognized and stood up to say something, she kept interrupting and making her speech. The feminist started to interrupt her. All around there were women, and Jewish women, saying "Tsk! Don't be an animal like her! Let her talk, let her talk! Let her get it out of her system, and then you'll talk." They had a very hard time dealing with the one Jewish feminist's being assertive back, saying, "You be quiet! You wait! You shut up!"

It was almost as if, when the Big Lie was told by a small woman, the somewhat guilty, frightened, intimated good German Jews (from America) sitting there said, "The Brown Shirt is an animal. Let them talk; we don't have to listen to them. We're civilized! We're dignified! We have credit cards! We don't have to shut them up, we don't have to take them on—we're better than they are! Also, as Jews and as women, we have to be ladylike, and remain on pedestals, and turn the other cheek. We can afford to be better and nicer."

On the Reaction of Israeli Women:
Some of the Israeli women were feminists or respectful of feminism or willing to

work together with women.

The Israeli delegation was relatively unprepared because the Israeli government was relatively unprepared; Israel had so many other problems that this one conference was not given a high enough priority to strategize about. They should have taken effective action—some large press-worthy gesture of moral outrage, of anger and of fear.

Their large grandstand press conference was with Simcha Choresh, to show that there are now Jewish refugees and always have been, and half of them have always been women. And Shulamit Aloni caught some press attention when she wanted to sit down with Leila Khaled, and Khaled said, "Only with a gun will I talk to you."

Of course, Israeli politicians say that the lobbying they did in Copenhagen was far more effective than it was in Mexico City, and things could have been worse. When career diplomats go home, they have to make themselves look good, not bad. Even when people go home after pogroms, they try either to forget or to make themselves look better than they were at the time. Most Jewish women were quite undone. The Israeli delegation decided that it would have—unofficially—a panel. And so there was an unofficial panel created that had Israeli women. Minna Ben-Zvi chaired it. Tamar Eshel was on it with Shulamit Aloni, Yael Etzman, Nitza Libai. The place was packed with paid, PLO-and Soviet-trained people from Africa, South America, Europe and the Middle East, who stood up every minute to interrupt and disrupt, to accuse, and to silence, and to drown out any illusion that Israeli women could dare show their faces or try to speak.

One of the issues that could have been very explosive at this conference—which Israel, for example, could have used—was the issue of the genital mutilation of women in Islamic countries and in places in Africa. Many of the African women who are involved in trying to crusade on that issue know they had to keep quiet, and speak about it only very carefully. And *they* often attacked Israel loudly.

A report on the genital mutilation of women was severely attacked by a group of African women in Copenhagen, who presented a petition that said, "for medical reasons" the genital mutilation should be restricted to partial clitorectomies and they should be done in hospitals, because otherwise the women can't get pregnant, or die."

The issue of genital mutiliation is a very clear and terrifying and feminist is that feminists from the Western wo didn't go after, for fear of offend national sensibility and/or endangering women under the regimes. This "sensitiv did not apply to Jews and Israelis.

Feminist said things like "Well, know, you have to truly respect national custom, you have to go v slowly, these women are in a tight sp

They did not offer the same meas of understanding or generosity to Isr women. Israeli women were often t "What are they staying with these m for? Why don't they just leave those Isr men? I mean, they're just patriarchs. Th killed the Mother-Goddess, and/or they occupying East Jerusalem, and/or they allegedly putting the Palestinians in cam So if you're really good women why do you just have nothing whatsover to with these men!"

On the Response of Non-Jewish American Women:

Members of the American delegat didn't give a damn, basically. These w Carter appointees, some at the last minu Sara Weddington, the head of the dele tion, held all the cards close to her che Her career was on the line.

In the American delegation, the fe inists were powerless, the career diplom weren't feminists, and then there was component that was completely unsoph ticated that was sent to a wome conference because they were wom (You also had this in the Israeli delegatio

The American delegation had a kind a rainbow representation going on. So of the delegates were feminists, and so of them were Jews, and some of them tr very hard to get the World Plan of Act (*see page 33*) passed and to disentangle from the "Zionism is Racism" statemen

Some were Black women who wan very much to pass the World Plan Action. They viewed the Jewish women the delegation and Jewish women at conference who were lobbying against it their enemies, as people who did not c about racism or about Black women women, who were more privileged th Black women who are on welfare (a shouldn't be privileged because you Jews, you shouldn't have money if you Jewish, you should be poor or dead!). Th was bitterness, animosity and tragic feelin

American women—feminists—Copenhagen understood that Third Wo women had to have divided loyalties, they had to romanticize respect for divided loyalties of women from Af who have to wait until they have natio liberation. But when a Jewish feminist s "Wait a minute! We too, living in the b

SHIRLEY JOSEPH, *NATIONAL VICE-PRESIDENT, NATIONAL COUNCIL OF JEWISH WOMEN*

I left for Copenhagen with mixed feelings of excitement and dread. The excitement was in anticipation of the Forum, the alternative Conference sponsored by the non-governmental organizations associated with the United Nations.

The dread was for what I knew would almost certainly be the final outcome of the official Conference. It was far worse than we could ever have imagined. The PLO came prepared with a coordinated, sophisticated plan, not only to hijack the Conference, but to take over the Forum as well.

Cartons and cartons of slick, scurrilous pamphlets enabled them to keep their display table next to the front door well stocked. Posters advertising the plight of Palestinian refugees covered walls and pillars. Shepherded by a group of men who seemed to orchestrate all of their activities, young Palestinian women, in expensive Western clothes, wearing around their necks black and white kefiyahs fringed with the colors of the PLO flag, packed session after session.

Any workshop which could be politicized was attended in force. Third world and Communist countries lent support. Propagandists took over workshops and panels with vicious tirades against the United States and Israel. Over and over we heard the litany of supposed abuses and atrocities. I felt almost unbearably isolated as an American and as a Jew.

The situation was so horrifying that we found it necessary to organize a Jewish Women's Caucus to attempt to counter some of the attacks. We elected a steering committee, planned strategy and assigned women to attend workshops as a sort of a truth squad prepared to speak when necessary, and when possible, to set the record straight on the meaning of Zionism, the role of Israel and the role of the United States in the contemporary world. As Secretary of the Steering Committee, I worked with Jewish women from Israel, England, Holland, Finland, Sweden, Switzerland, Argentina, Canada, France, Italy, Uruguay and Denmark. They, together with some supportive American groups and the wonderful community of Copenhagen, provided us with the emotional support we needed to endure the eighteen days.

The opportunity to sustain the momentum of the International Women's Movement was thrown away in Copenhagen by people whose agenda did not include improved lives for women. As a result of the events of that parody of a Women's Conference, I believe that as women, as Jews, and as Americans we are facing disaster and that we had better develop strategies to prevent it. We can't start too soon.

(reprinted from NCJW Journal, Winter 1980)

the beast, as Jews, we have divided alties!" they said, "Well you shouldn't! d you better not, and if you do, we're t going to talk to you, and we're not ing to be your friends, and we're not ing to let you speak publicly, and we will own you! We will not consider you part us; we will say you are not feminists!"

In Copenhagen, there were Iranian omen, swathed like mummies, given a m of grudging respect and sense of terhood by American feminists that was thheld *absolutely* from American Jewish omen. The anger of Black women was ing catered to by white women who are ist. They would not cater to the anger of vish women.

Feminists in America again romanized Cuban nationalism and American ack African dress, but withheld from ws even a glimmer or glint of the right to ve pride in the existence of a Jewish tion-state. That is something we are pposed to be ashamed of, apologize for, fer at any moment and in any way to give back.

Once get a nation-state, and you're not supposed to—you're supposed to have been dead long ago—then that nation-state is an eyesore, it is a mote in the eye of the world, and they keep trying to pluck it out. Jews are supposed to die, not live; be scattered, not ingathered; be ashamed, not proud; be defeated, not victorious! Any time Israel is victorious in any sense of the word, it is hated doubly.

The other feminists who were really there as feminists were naive and confused. Some of them were anti-Semitic, and some of them were Jewish but don't want to be Jewish. Some of them were truly not involved in this, and didn't think about it or didn't care about it. The reason is that Jewish life is cheaper, and nobody wants to be on the side of Zionism right now, certainly not if you're an endangered species as a feminist or as a woman. Do anything against the UN—or anything that is truly for women in this context—and you'll be accused of being Zionist and anti-PLO. They would lose oil money, or they would lose the American white Christian Right, which is notoriously anti-Semitic. Nobody wanted to take that chance, that jump, that fall, that risk.

Jewish feminists at Copenhagen and upon our return were given to understand that what we had to say either wasn't true, or is exaggerated, or is not worth hearing, or is not feminist, or is the product of paranoia and that we somehow imagined we were raped in our Maidenform bras. We imagined it, we dreamed it, and now we're trying to get other people into trouble by reporting our rape. They said that it wasn't true because they didn't happen to be there and didn't see it and didn't believe! Or they said it was not important; or they said that it wasn't a priority.

In Copenhagen, I saw my grandmother's wig askew and her legs in the air and Cossacks riding off. And nobody noticed and nobody cared.

I look back more in sorrow than in anger at Copenhagen. Sorrow at the poor preparation by all parties: the Israelis, as well as their Jewish and other supporters.

My greatest sorrow is reserved for the Forum—the non-official, open-ended, free-swinging mass get together that in the end proved far more important than the official U.N. conference of government representatives.

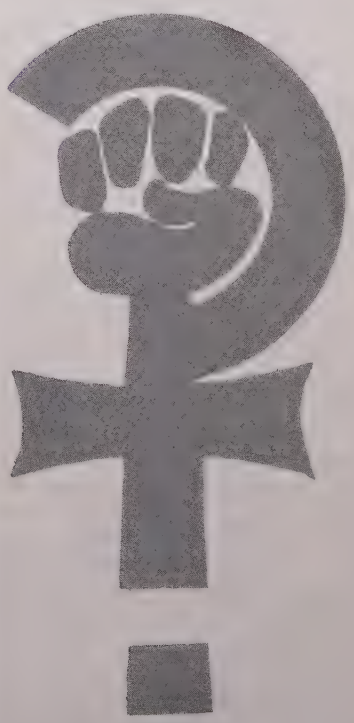
Many words have been written and many breasts have been beaten with regard to Israel and Jewish interests at these two conferences. Yes, it's true, Israel suffered a political public-relations debacle at the official conference, for which it will pay in friends and sympathy for a long time. Could it have been prevented? Probably not. Could it have been lessened? Probably yes.

And the Forum? What of the Forum? Was that a disaster as well? I say no. The Forum was a mass get-together. No general conclusions were reached, no final votes were taken, no public policy was formulated. The Forum was a loose framework surrounding some 30 or 40 simultaneous mini-conferences. A participant could go to workshops given by one organization or one group in every available time-slot and not even know about the others.

What happened to Israeli and Jewish interests at the Forum depends on which workshops are under discussion. Ask 15 people who went to 15 different sets of workshops and you'll get 15 different, yet accurate reactions. I attended feminist workshops—mainly those organized by the International Feminist Network. In my opinion, Israel fared well, because it was represented by genuine feminists who were concerned with feminist problems and who refused to be diverted to other subjects. This approach was firmly backed by the organizers—a group of highly political European and European-based American feminists, who put women's interests above all else. These sessions were virtual enclaves of pure woman-oriented discussions, where feminist women from all over the Western and Third World (note, not Eastern) exchanged information, offered solutions to problems and took concrete steps towards forming new and strengthening existing international feminist relationships.

There was absolutely no patience for other subjects, including the Palestine problem (which so dominated the official conference) or the popular question of "can there be feminism without socialism?" (which has so captivated women's movement meetings of late). The organizers and participants in these sessions were determined not to be sidetracked into never-ending arguments on topics that only serve to divide women.

Joanne Yaron
Tel Aviv, Israel



Kol Ishah cont'd. from p. 11

MAZEL TOV

Ordained as Rabbis

The following women were ordained as rabbis this past spring:

From the Hebrew Union College—Jewish Institute of Religion (Reform movement):

Susan Abramson, serving as Assistant, Beth Elohim, Wynnewood, Pa. **Melanie Aron,** Assistant, Temple B'nai Or, Morristown, N.J. **Helene Ferris,** Assistant, Stephen Wise Free Synagogue, N.Y.C. **Elyse Frishman,** Reform Temple of Suffern, N.Y. **Patrice Heller,** Assistant, Rodeph Shalom, Philadelphia. **Leah Kroll,** Emanu-El of Queens, Elmhurst, N.Y. **Lynne Landsberg,** Assistant, Central Synagogue, N.Y.C. **Sandra Levine,** in the Los Angeles area. **Sara Perman,** Assistant, Temple Beth El, Spring Valley, N.Y. **Laurie Rutenberg,** Chaplaincy Program, Yale University.

From the Reconstructionist Rabbinical College (Reconstructionist movement):

Hava Pell, in King of Prussia, Pa. **Joy Levitt,** in Montclair, N.J. **Susan Frank,** in Reconstructionist Rabbinical College Library. **Bonnie Koppell,** part-time Chaplain in U.S. Army and part-time pulpit in Ossining, N.Y.

From London's Leo Baeck College:
Sybil Sheridan
Barbara Borts

Five women cantors graduated from Hebrew Union College this past spring. All of them in a traditionally male field have already found positions.

REGINA HEIT is now serving at Congregation Adath B'nai Israel in Evansville, IN.

GAIL HIRSCHENFANG is now serving at Baltimore Hebrew Congregation.

JUDITH KAHAN ROWLAND is now serving at Temple Isaiah in Forest Hills, NY.

ALANE SIMONS is now serving at Temple Israel in Columbus, OH.

ELLEN STETNER is now serving at the Stephen Wise Synagogue in New York City.

The cantorial program is five years long, the same as the rabbinical program. At present, HUC is the only school that graduates women cantors, although there are women who have studied privately and now serve as cantors.

In The Community

Dr. Paula Hyman, assumed a new position (as of September 1981) as Associate Professor of Jewish History and Dean of the Seminary College of Jewish Studies at the Jewish Theological Seminary of America.

Vicki Lewis, first lieutenant in the U.S. Army, who recently finished her tour of active duty with the first Infantry division, took a position with the Joint Commission on Accreditation of Hospitals

Dr. Judy Resnik, a mechanical engineer from Akron, Ohio, is among 35 men and women chosen in 1977 from among 8,000 applicants as astronauts-in-training for the National Aeronautics and Space Administration space-shuttle program, to start in 1982.

Esther Leah Ritz, president of the Milwaukee Jewish Federation and vice-president of the National Jewish Welfare Board, elected president of the World Confederation of Jewish community Centers.

Doris Rosenthal,named Assistant Executive Director of the Jewish Federation of Sioux City, Iowa.

Karen J. Rubinstein, named Executive Director of the American Zionist Federation, for which she has served as National Program Director for the past three years.

Marilyn Steinberg, elected president of the Jewish Welfare Federation of Toledo, Ohio.

Mrs. Jane Stern, re-elected vice-chairman of the board of trustees of Bar-Ilan University.

Rose Auslander, the 73-year old Jewish poet whose work warns of the possible recurrence of the Third Reich's "annihilation madness," won the 1980 Roswitha Memorial Medal, presented by the city of Bad Gandersheim in Lower Saxony in honor of the first woman author to write in the German language—Roswitha von Gandersheim (935-1002).

Letty Cottin Pogrebin, author and editor of *Ms. Magazine,* received the Matrix Award for best book of 1980 for her recent work, *Growing Up Free: Raising Your Child in the '80's* (McGraw-Hill). The award is the highest honor offered by the New York chapter of Women in Communications, Inc.

Among the 18 individuals inducted into the recently created International Jewish Sports Hall of Fame during the International Maccabiah Games in Israel last July were: **Irina Kirszenstein-Szewinska,** Poland (Track and Field: 1964, 1968 Olympics gold medal winner), **Agnes Keleti,** Hungary (Gymnastics, 1952, 1956 Olympics gold medal winner), **Angelica Rozeanu,** Rumania (Table-Tennis), **Fanny Rosenfeld,** Canada (Track & Field, 1928 Olympics gold medal winner), **Eva Szeke** Hungary (Swimming, 1952 Olympics g medal). and **Angela Buxton,** Great Brit (Tennis, Wimbledon doubles champion w Althea Gibson, USA, ranked 6th inter tionally in her prime).

OBITUARIES

Sophie H. Rich (February 1981), age 95. R was a former vice president of the Natio Council of Senior Citizens and, in this capac testified before Congressional and presiden committees on behalf of reduced transit fa and other benefits for the elderly in the l 1960's. She was active in the Greater Washi ton Area Senior Citizens Council and Medicare Alert Program.

Born in Russia, Rich arrived in the U at the age of 16, worked as a seamstress a began a life-long involvement with the Am gamated Clothing Workers of America. S moved to Washington, D.C. in the 192 ran a tailor shop, later worked for Woodward & Lothrop and Bond Stores.

Ruth Lowe Sandler (January 1981), age Sandler was a pianist and composer, b remembered for her hit song, "I'll Nev Smile Again," written in 1939 after the dea of her first husband. The song was record by Frank Sinatra and Tommy Dors remained number one on the Lucky Str Hit Parade on radio for 26 weeks and help launch Sinatra's career. Sandler was a among the first women members of American Society for Composers, Auth and Publishers (admitted in the 1940's) a was invited to join the Songwriters Hall Fame in 1979.

Born in Toronto, Sandler lived in C fornia and later returned to Toronto, whe she worked as a pianist in local music stor an accompanist on CBC radio and a memb of Ina Ray Hutton's All Girl Band, which s joined in 1934. She was also actively involv in Hadassah throughout her life, first tracted by the Youth Aliya program of 1930's and 40's, and served as president of "Ruth" chapter of Hadassah in Toronto.

Binyamina Silverman (August 16, 1980), a 26. Binyamina Silverman was a free-lan fabric artist whose textiles reflected Jewi themes. At the time of her death she w Editor of "The Paper Pomegranate," newsletter of The Pomegranate Guild Judaic Needlework. Ms. Silverman was sla outside her apartment building in Jamai Queens.

The Picture

BY CATHY STEINHAUER

MICHELLE ZACKHEIM

y father met my mother in Dachau. He as already married and had a daughter of velve. My mother was engaged to a young wyer at the time. However, both Mama d Papa had been separated from their milies by the Gestapo and neither had pped feeling lonely. So they became friends.

This was as much as I knew of that part of eir lives while I was growing up. My rents never talked about the war to me. nd I never knew what to ask.

When the camp was evacuated they went gether to stay with some people in Amster- m while they waited word of their families d regained their health. There they shared eir mutual sorrow as, bit by bit, they arned of the fate of their relatives. Papa's ife and child had been gassed by the Nazis well as his parents and two younger others. Mama's entire family also had rished along with her fiance, whom they d shot. Finally, when the last tragic report attered all hope, they decided to leave urope and come to America.

Whenever I picture my parents now, I ways see Papa laughing and Mama with a own. She had a perpetual expression of iet weariness which was emphasized by e premature aging of her hair and skin. en when she smiled, it was almost with a dness, so constant was the presence of the in within her eyes. Yet she smiled a lot, for pa liked to see her happy. He looked much unger than she in comparison, and his ysical youthfulness was accentuated by an erwhelming vitality and love for life which as manifested outwardly in his inexhaustible nse of humor. I often wondered what it as that made me think he was so sad.

I was considered a very quiet child, hough I was never really aware of this ality myself. My mind was always so busy I as oblivious to how little I actually com- unicated to others. Mama always seemed understand me anyways. Actually, it wasn't til I went away to school that the quietness as brought to my attention at all. And this as through the reactions of others. It emed to make them nervous.

I was much closer to Mama than Papa. rhaps it was because we were so similar in mperament, both serious and thoughtful ost of the time. However, difference in temperament was not the only thing which separated me from my father. There was something else that always kept us apart which I couldn't really understand. I guess I would describe it as an expression. Papa rarely looked at me directly, and when he did, his expression was so penetrating that I'd have to look away. This only increased the distance between us. It was as if he was searching for something inside me which I knew wasn't there, and I was ashamed.

When I was nine my brother Yossi was born and his addition brought about a dramatic change to the household. My mother went into labor nearly four weeks early, and was so surprised that she thought at first it must be a false alarm. But Yossi was adamant and sure enough, two hours later he made his appearance, strictly in character from the start. For even as a baby he possessed a remarkable unchallengeable sense of self-assurance which often caused him to be demanding and volatile. And as he grew older he developed a kind of outspokenness which I both hated and envied. Unlike my brother, I never yelled at my parents although I sometimes felt the desire. Somehow I knew that they had been hurt already, though the actual cause was still vague and obscure to me, and, as a result, I always felt a need to keep them from further pain. They seemed more fragile than other parents.

Papa often brought me presents for no reason. One day he gave me a book. It was the Diary of Anne Frank, the journal of a young German Jewish woman whose family went into hiding in Amsterdam during the Nazis' occupation. The diary served as the girl's closest confidante up until the time her family was discovered by the Gestapo twenty-five months later and sent to concentration camps. There she perished. This was my first 'personal' encounter with the Holocaust, and while it had a tremendous effect on me, I really didn't associate it with my parents' experience at the time.

That summer we went to Amsterdam to visit the people with whom my parents had stayed after the war. I was very excited when Papa told me that we could visit the Secret Annexe in which the Frank family had hidden. But when we got there I became very nervous, being in a country where I couldn't speak the language. The people all looked different and strange and the first night I was so homesick that, once in bed, I started to cry, silencing my sobs with the pillow. Papa wandered into the room to say good night, and asked me gently, "Ilana, what's the matter?" "Oh Papa, it's so scary here. I want to go home." He looked at me suddenly with that tense, searching look. Then he said, "Don't be silly Ilana. There's nothing to be frightened of here. Your mother and I are right next door."

But the sharpness of his voice startled me and once he left the room I began to sob again uncontrollably. I wasn't even sure why.

The next day, as they promised, we went to see the Secret Annexe. It was located on the upper floor of an old factory, restored by the government for tourists. The entrance of the Annexe was at the top of a narrow stairwell hiddenn behind a moveable bookcase. Inside, the original furnishings had been preserved and as we passed through the three small rooms I matched each up mentally with the persons whom Anne had described in her diary. Eight people had hidden in the tiny apartment for more than two years. Their ghosts were still there.

As we turned to leave, the wail of a police siren filled the air and made me shudder.

Downstairs, the factory had been converted into a museum. It was there that I first saw real pictures of the concentration camps. The photographs had been taken during the Russian liberation. In the first picture, human skeletons stood gazing blankly at their emancipators. In another, rotting bodies were entangled around each other in huge piles. Suddenly I felt sick. I looked over at my parents and Papa's arm was around Mama. As they stared at the pictures their expressions too were blank.

That night just Mama caame in to kiss me good night. She held me for a long time and she stayed with me until I fell asleep. Then I had a nightmare . . .

I'm playing at the bottom of the staircase below the Secret Annexe. Suddenly I hear the siren wail. I fly up the stairs to the bookcase. It's shut!

"Papa! Papa! Let me in!" I cry and start to punch at the bookcase. The siren's getting louder. "Hurry Papa!" But Papa's inside playing with Yossi. He can't hear me. He can't even hear the sirens. "Mama!" I cry, "Let me

in!" The sirens are screaming. "Mama where are you? Mama help me!" "Ilana, Ilana, wake up. I'm here. You're just having a bad dream." Mama was beside me. "Oh Mama!" I gasp and threw my arms around her sobbing. "What was it Ilana? What scared you so?" If only she knew how much I wanted to tell her. But I couldn't betray Papa.

Yossi was growing up quickly, and as he did, Papa started spending more and more time with him. Yossi had a magnificent sense of humor which Papa loved and took full advantage of. When he was less than three years old, the two of them worked up a ridiculous ventriloquist routine where Yossi would perch himself on Papa's knee and, starting out in the role of the dummy, turned out to be the puppeteer. Whenever we had guests over they'd go through their routine, always stopping after the third encore for fear of overdoing a good thing. And every time they did it I would force myself to laugh until tears came to my eyes so that Papa would not notice the ones inside me. I know I was the only person who never made him laugh.

Our house was not large, but we had an extra bedroom which Papa used for a library and a study. When he was at work I would often go in there to read where it was always quiet. I was careful, however, to stay away from his desk, because he would get very angry if I ever tampered with his things.

One day I went into the study as usual and I happened to notice that the bottom drawer of his desk was partly open. This struck me as unusual since it was the one drawer with a small keyhold on the front of it, and I'd always assumed it was locked. Ignoring the observation, I climbed onto my favorite armchair and opened my novel.

Gradually, however, I became aware that I was not concentrating on the book at all but rather staring back at the desk. I got up silently and closed the study door. Then I tiptoed cautiously over to the desk and peered inside the open drawer. There were some photographs and news clippings in it. Nervously, I reached inside and took out the pile. Papa would be very angry but I was overwhelmed with curiosity. On the top were a number of articles about the war. Then I came upon some pictures very much like the ones I had seen in Amsterdam of the concentration camps. Emaciated figures stared hollowly out at me with death-like expressions.

Finally, at the bottom of the pile were some photographs of people I didn't know, yellow and faded with age. The one that caught my attention was of a younger girl. As I stared at this picture I was overcome by the strangest surge of emotions. The girl looked startlingly familiar. She was exceptionally pretty, much prettier than I was, I thought, but about the same age. Her hair was braided neatly and pinned back tightly in a bun, very ladylike, but other than that she was dressed rather like a tomboy. I could tell that she was just about to burst out laughing. Then I knew. This was my father's daughter.

The front door slammed. I shoved the articles back into the drawer and all the photographs but the one of the girl which I hid under my shirt. Then I jumped into the big armchair and opened my book again. I was trembling.

That night when everyone was asleep I turned on the light to look at the photograph more closely. I tried to picture the girl in the pile of bodies but couldn't. She looked too alive. Then I tried to picture her with Papa. I could see her laughing and playing with him just as naturally as Yossi did. That is when I understood why Papa could never laugh and play with me, and a pain stabbed me inside so hard that I nearly cried aloud. Suddenly I had to destroy the picture, and before I realized what I was doing I had torn it into shreds. Then I collapsed onto the bed and cried until I was numb.

It wasn't until the next day that I realized the implications of what I had done. I had stayed in bed all morning, too utterly depressed to make the momentous effort to get up and dress. Then suddenly I remembered the picture. Papa would be hearbroken, I thought as I jumped out of bed and gathered up the tiny fragments scattered all over my floor. Frantically I tried to piece them back together but the outlines had been so faded to begin with I couldn't make them out. Finally, I took out a little black jewelry box and put them all inside it. I knew I could never bring myself to tell Papa what I'd done so I would just have to wait until he found out for himself. I felt hot and weak all over. With a rush of despair I got up and dressed and, having gained my composure to some extent, dashed out of the house.

But nothing unusual happened that day, nor the day after that. In fact, after two weeks I had almost convinced myself that I'd been wrong about the true identity of the girl in the picture after all. Then late one night Papa came up to my room. "Ilana, have you been going through my desk?" He wasn't angry. He was upset. "No Papa," I heard myself saying, "I wouldn't do that." I tried to stop myself but it was too late. "Is something missing?" I knew I couldn't bear to hear the answer. But all he said was, "Yes, I mean no. Don't worry about it. I've just misplaced something."

But the pain in his eyes was so intense that I knew that he must know the truth. And I wished that he'd scream at me like I deserved. For his silence was like a lie and it hurt me even more.

After that things were worse betwe Papa and me. Even when he brought presents I would just feel guilty, because th seemed only to remind me of how well h always treated me. Then Papa would lo hurt and perplexed when I failed to greet gestures with the same happy enthusiasm in the past. Finally he began to hide the lit gifts with notes for me to stumble up accidentally, sort of like a game. But I kn why he had stopped giving them to himself.

In school I had always been an excelle student. It wasn't that I was exceptiona bright, but rather I was driven by an inter need to achieve and to prove myself abo the others. This was partly to make up my social limitations, as my shyness a reserve had prevented me from developi many friendships. But it was also becaus knew that my scholastic achievements alwa made both my parents happy. Soon afte found the picture, however, my studi started to fall off. I lost my concentration, perhaps my motivation, and began to spe excessive amounts of time sleeping or readi in an attempt to escape my despair. Mar noticed the change in me almost immediate and she came into my room one night. "Ilan is there something bothering you lately? Y seem so sad."

I nearly started to cry right then, b stopped myself. I was afraid to speak thoug for fear of losing my composure. So I there and waited to see what she would sa

Mama waited patiently for me to respon Finally she said, "Please Ilana. Try to tell m what's the matter. Maybe there's somethi that I can do to help."

Inside I started to scream. "Can't you s there's nothing you can do to help! Ther nothing anyone can do! Papa hates me. I wishes I was the one who was dead. Oh wish I was too." But my lips couldn't mov Tears welled over my eyes and Mama he me tightly in her arms. Still she could touch the pain.

It was summer. My parents had decided th I should go to camp. There I was sure to me some nice new friends and have a wonderf time. The change would be good for me, th said. It was guaranteed. I was petrified. never been away from home before and the week before the session started I w sure I would suffocate myself with fear. Pa decided it would be best to drive me to t camp so that he could make sure I was settl all right. It was a three-hundred-mile trip, Mama decided that she would stay hom with Yossi. The day after school ended s helped me pack my duffles. That night I h another nightmare . . .

There's a line on Papa's neck. He's wearing a ma

erneath he's really a kidnapper in disguise. The zooming along the highway fast. Have to get out. 't know where he's taking me. Door's stuck. He's ng at me! "Papa, look at the road! We're going to ! Papa! You're looking the wrong way! Help me !"

Papa laughs . . .

I was afraid to sleep again after that so I ted resignedly for morning to come.

Yossi kissed me goodbye first and then ma hugged me and I wished she could d me forever. But Papa took my hand tly and we got into the car.

It was a beautiful day, so warm and bright t the sun seemed to mock me in my pair. We sped along the highway in silence. nidly I turned and looked at Papa's neck.

"Ilana, do me a favor and get a quarter out ny wallet. We're coming to a tollbooth."

I opened up Papa's wallet and flipped over credit cards to reach the coin compartment en suddenly I noticed a picture. I gasped. It s the same picture! The one I'd torn up, y smaller! I was astounded.

"Papa, who's this in the picture?" I stopped rt. I hadn't meant to ask. He stared at me for a moment.

Then he replied, "That was my other little girl."

There was a pause. "She was very pretty," I murmured, confused.

"Yes."

We stopped at the side of the highway for a picnic lunch. I was still holding the wallet so I took out the picture and looked at it again.

"What was her name Papa?" I asked timidly.

"Her name was Ilana too. We named you after her."

"Oh." I said softly. "But we're very different. I can see it from the picture. Won't you tell me about her Papa?"

For a moment Papa looked upset. I was both ashamed and amazed at myself for demanding this breach of confidence. But then his face relaxed into a smile and he began to speak haltingly.

"She was always full of mischief, Ilana," he said. "Much like your brother."

And then he began to recount escapades that she'd been involved in until we found ourselves both rolling on the grass. After our laughter subsided there was a pause of incredulous silence.

"But she was also very much like you," he continued softly, "though not as quiet and thoughtful."

I was stunned. He'd said it like a compliment to me.

"She had a streak of vanity unlike anyone I ever met, before and since, Ilana. It made her stubborn and it made me cruel."

I had never conceived of her having a fault. The girl had become like a goddess to me.

"But you would have loved her too," he continued distracted. "I'll never forgive myself for letting them take her away."

The sun was brilliant overhead.

"I thought I could only fail you too." He stopped short, tears in his eyes, and gazed at me for the longest time.

I didn't have to look away.

Cathy Steinhauer wrote this story three years ago, at age 18. Now an occupational therapist in Toronto, she says this piece is her only "serious writing."

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L9

"GO AND SEE" OR "SEEK ENLIGHTENMENT" IS THE TITLE OF THE YIDDISH LANGUAGE TORAH FOR WOMEN, WITH THE PORTION OF THE WEEK AND FOLK TALES. TSENA RENA WAS THE FIRST RESOURCE THAT ENABLED WOMEN TO EDUCATE THEMSELVES.

TSENA-RENA

YIVO

BLICATIONS

e National Jewish Family Center of the erican Jewish Committee addresses family-ted concerns within the American Jewish mmunity. The Center publishes a news-er (available for $2.50/year), as well as er resource materials.

ddition, the Center co-sponsored, along h Queens College of the City University New York, a Conference on "The Evolving ish Family: Cultural, Historical and Socio-cal Perspectives." The Conference dealt h a wide range of topics, including "Images ne Jewish Family in Literature and Popular ture," "Sex Roles within the Jewish Family," "The Jewish Family Within the Contemp-ry Jewish Community."

ever go to a party anymore where the f topic of conversation isn't our parents," s one middle-aged Jewish woman. The dle generation—feeling the crunch from dren's *and* parent's needs—is addressed in ooklet which also points out that these blems are felt most acutely by women, o have been both the traditional care-ers for the elderly and *are* the majority of elderly.

e booklet, *THE AGING PARENT*, is $1.50

ith Weinstein Klein has put into popular m the results of her doctoral research into ish identity and self-esteem. Klein, a rapist in Berkeley, has explored with ups of Jewish women and men their itive and negative images of being Jewish non-Jewish culture.

One interesting finding: the negative feel-Jewish men and women project onto each er. Another is one particular aspect of ish *women's* self-esteem;: namely, that when n identified positively as Jews their self-eem increased, whereas women who red high on various items of Jewish tural and religious significance had *lower* -esteem and higher self-denigration than men who identified themselves as "less" ish. It seems that for the women in in's sample, at least, the more they ntified as Jews the worse they felt about mselves! Klein postulates that "As religio- increaes, the second-class messages for men increase."

WISH IDENTITY AND SELF-ESTEEM: ALING WOUNDS THROUGH ETHNO-ERAPY by Judith Weinstein Klein, Ph.D. 2.75

A recent pilot study, conducted by the National Jewish Family Center assesses the difficulties encountered by well-educated Jewish women struggling to balance challenging professional careers with raising families of three or more children. The study, entitled *WORKING AND MOTHERING*, written by Linda Gordon Kuzmack and George Salamon, is based on the experiences of Jewish working mothers in the Washington, D.C. area.

Many of these women said they felt the organized Jewish community penalizes large families and has failed to provide them with the support services that would help them juggle their career and family responsibilities. In particular, they urged that day schools and summer camps reduce multiple tuition rates, that additional day care facilities be provided and that Jewish organizations plan family-oriented programs rather than divide these into separate groups of men, women and young people.

All of the above are available from:
American Jewish Committee
165 East 56 Street
New York, NY 10022

מגזין של נשים

נגה

מה בנגה?

At long last, Israeli feminists have a voice of their own—*NOGA* (meaning "brightness"), the new Hebrew-language Israeli women's quarterly that addresses a wide range of feminist issues. The attractive 31-page magazine includes feature articles on such subjects as the work of women artists, birth control, exploitation of women in Israeli advertising, as well as editorial, news and book review sections.
Noga
PO Box 21376
Tel Aviv, Israel

A recent pamphlet put out by the Anti-Defamation League of B'nai B'rith entitled, "Why Are These People in Argentine Jails?" presents case histories of several individuals, most of them Jews, kidnapped by the Argentine government since 1976, among the many thousands who have "disappeared," i.e. been seized without cause as political prisoners, in recent years. The pamphlet surveys the problem and includes addresses to which you can send letters protesting the Argentine government's gross violations of human rights. Order from:
Lynne Ianniello
Director, Communications
Anti-Defamation League of B'nai B'rith
823 United Nations Plaza
New York, NY 10017

The *NEWSLETTER* of the Melton Research Center for Jewish Education of the Jewish Theological Seminary of America is a valuable source of information on new methods and materials in the field of Jewish education, designed for use by both professionals and laypeople. A recent issue focused on changes within the Jewish family. You may be placed on the Newsletter mailing list free of charge. Write:
The Melton Research Center
The Jewish Theological Seminary of America
3080 Broadway
New York, NY 10027

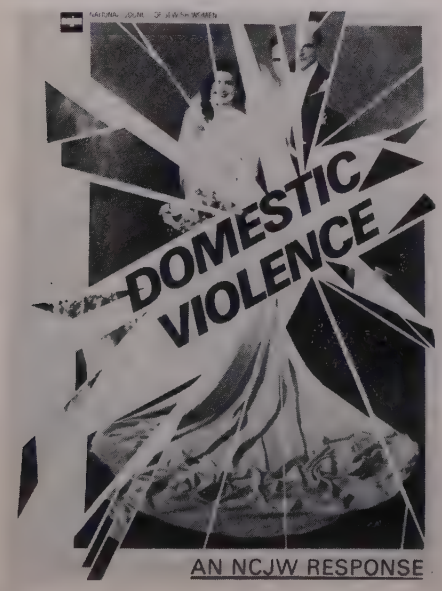
The World Zionist Organization has issued its 1981 *GUIDE TO ISRAEL PROGRAMS*, a directory listing more than 200 programs for Americans interested in visiting, studying, or working in Israel. The booklet is available, at $1.00 per copy, from:
World Zionist Organization—American Section
515 Park Avenue
New York, NY 10022

STUDIES IN AMERICAN JEWISH LITERATURE, a new journal edited by David Walden, Professor at Penn State University, will be published annually by the State University of New York Press. The premiere issue, which appeared in the spring 1981, features the work of Isaac Bashevis Singer and includes pieces by several Jewish women scholars including LILITH author Evelyn Torton Beck. Rates are: 1 year, individuals $12.95, institutions $25.00 and can be ordered from:
State University of New York Press
State University Plaza
Albany, NY 12246

GENESIS 2, an independent Jewish newspaper based in Boston, devoted its entire March 1981 issue to Jewish women, including articles dealing with the 1909 New York City shirtwaist-makers' strike, Sephardic women, the Israeli feminist movement, the concerns of Jewish lesbians, "Jewish feminist spirituality," and an interview with LILITH Publisher and Editor Susan Weidman Schneider. Subscriptions may be ordered at $8 per year from:
Genesis 2
233 Bay State Road
Boston, Mass. 02215

At long last, the issue of Jewish wife battering and other forms of domestic violence is being addressed by the organized American Jewish community. Following is a selected listing of recent resources on the subject:

DOMESTIC VIOLENCE: AN NCJW RESPONSE, recently published by the National Council of Jewish Women, surveys the problem of wife abuse in the United States. The manual provides information on the incidence of wife-beating in both the Jewish and general communities, as well as guidelines for the establishment of NCJW Section or community outreach programs to help reduce crimes of domestic violence. Among its alarming findings is the fact that, "While there are no hard data to act as 'proof' there is persuasive evidence that domestic violence in Jewish homes is, indeed, a reality." To obtain a copy of the NCJW manual, send $3.50 to:
Order Department
National Council of Jewish Women
15 East 26th Street
New York, NY 10010



"Violence in the Modern Home," by Jane Biberman, in *Inside* (the quarterly magazine of the Philadelphia *Jewish Exponent*), Spring, 1981.

"Battered Women: A Problem for the Jewish Community," by Melanie Shimoff, in the Long Island *Jewish World*. Reprinted in Women's American ORT *Reporter*., March/April 1981.

"Battered Jewish Women: A Descriptive Study," by Mimi Scarf. Summaries of her thesis are available from:
HUC-JIR
3077 University Avenue
Los Angeles, CA 90007

Many readers of LILITH who have followed our coverage on Jewish women in prison have responded by giving prison subscriptions or by volunteering their time visiting prisoners in local facilities. For these readers and others who may now want to become involved with Jewish women behind bars, there is a new booklet describing some "do's and don'ts" of prison visitation, needs of prisoners, and suggestions for Jewish programs in prisons.
Freedom Through Dignity: A Guide for Volunteers Working With Prisoners
B'nai B'rith Commission on Community Volunteer Services
1640 Rhode Island Avenue, NW
Washington, DC 20036

The National Council of Jewish Women has recently announced publication of a guide for those interested in establishing a post-mastectomy program in their communities, modeled after the highly successful program launched by the NCJW's Teaneck, New Jersey section, in association with the local Y.W.C.A. The 32-page booklet, *WOMEN HELPING WOMEN*, is $2.50, from:
Women's Issues Task Force
National Council of Jewish Women
15 East 26th Street
New York, NY 10010

The 1981 *INDEX DIRECTORY OF WOMEN'S MEDIA*, published by the Women's Institute for Freedom of the Press, incorporates a wealth of information regarding women's periodicals, presses, publishers, bookstores, theater, film and music groups, library collections, radio and television programs, speakers' bureaus, public relations, editorial services and other media organizations in the U.S. and around the world. The index has been published annually by the Women's Institute since 1975 to facilitate networking and communication among women.
To order a copy, send $8 to:
Women's Institute for Freedom of the Pr
3066 Ross Place NW
Washington, DC 20008

The Womyn's Braille Press provides femi and lesbian books and periodicals (in bra and on cassette tapes) to blind women both a loan and purchase basis. WBP publishes a quarterly newsletter availabl print, Braille and on tape. Subscriptions on a sliding fee scale. For a sample newsle or further information, write:
Womyn's Braille Press
PO Box 8475
Minneapolis, MN 55408

FILM

The National Center for Jewish Film, a archive and study center designed to prese motion picture materials relevant to the 2 century Jewish experience, has been est lished by the American Jewish Histor Society.

The Center will serve as a safe, perman repository for all film materials, both ficti and documentary, dealing with Jewish provide scholars with access to such a col tion, and facilitate their use by educati and cultural institutions, community grou filmmakers and broadcasters.

The Center seeks additional film and photographic materials, including home f age, dealing with Jewish topics. For furt information write or call:
The National Center for Jewish Film
Lown Building/102
Brandeis University
Waltham, MA 02244
(617) 899 7044

LEAVING HOME: A JEWISH FAMILY TRANSITION is a warm, well-perceived do mentary on a California family in the proc of change. Seen through the camera ey producer and director Ilana Bar-Din, oldest of four daughters, we are given intimate insight into the life and feeling her three younger siblings: Dorit, who is r leaving home for the first time to att medical school in the East; Leora, who dropped out of college to travel in Northwest with her boyfriend; and Ron high school student who remains at ho but who observes carefully the decision her three older sisters.

erwoven with direct camera interviews of three protagonists and *cinema-ve'rite'* footage animated family dinners, arguments over cking the car and tense goodbyes, are nments by Ilana's father and mother. As Israeli immigrant to the United States, igdor Bar-Din maintains set ideas about daughters' needs for autonomy. In con-st, Marion Bar-Din evidences more tradi-nal notions about close ties and reveals a se of loss at her children's separation.

cause of the intimacy of the production ocedure, *Leaving Home* offers telling insights o the emotional interplay which occurs in ny upper-middle-class Jewish homes and ves as a barometer for the value systems erant in the contemporary family. The film ghlights the changing priorities which have to generational gaps, but also, and more portantly, which have fostered a sense of dition, continuity, and unity—here ex-plified by the closing scene of a Passover der.

e film touches upon the most dominant emes of contemporary women's literature d film—the need for women to define their n lives, the alternatives to traditional roles wives and mothers and the transition from pendency to self-sufficiency. As such, *Leav-Home* is a fine addition to the growing body documents on contemporary women's tory.

iewed by Patricia Erens, editor of
XUAL STRATAGEMS: THE WORLD OF OMEN IN FILM

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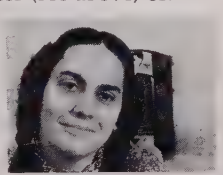
ARTISTS

The Martin Steinberg Center of the American Jewish Congress, the nation's first center for Jewish artists in the performing, visual and literary arts (including media) promotes the work of many Jewish women artists. The Center's programs include coffeehouses, holiday celebrations, arts festivals, workshops and a Jewish Arts newsletter. For information contact:
Chava Miller
Martin Steinberg Center
15 East 84th Street
New York, NY 10028
(212) 879 4500 ext. 248

Carol Freeman, an artist associated with the Martin Steinberg Center, sings traditional unaccompanied Yiddish folk songs. Ms. Freeman, who has had a wide range of concert and teaching experience, is available for concerts, lecture-demonstrations, workshops and classes. For more information contact the Martin Steinberg Center (see above) or:
Carol Freeman
53 Downing Street
New York, NY 10014
(212) 255 7890



Carol Freeman

"Sabenka," a one woman performance by Carol Sage, is the true story of the artist's cousin, a young virtuoso pianist who, at the age of 19, was shot to death by the Nazis in a Polish forest. Ms. Sage, who has appeared throughout the U.S., Canada and Israel, learned her cousin's tragic story from the first-hand accounts of survivors who knew her. For further information contact:
The Jewish Welfare Board Lecture Bureau
15 East 26th Street
New York, NY 10010
(212) 532 4949

GROUPS & PROJECTS

Mishkan-a-shul is a recently formed New York group devoted to prayer, study and the celebration of Jewish holidays. It is open to women, men and children interested in, as one observer put it, "learning, singing, telling stories and asking and answering questions together." For more information call:
Rabbi Lynn Gottlieb
(212) 684 7536

WOMEN USA, founded and directed by former Congresswoman Bella Abzug, is a national communications network for women that sponsors a Hotline number featuring reports on national news affecting women. The toll free number, which operates 24 hours a day, seven days a week in every state except Alaska and Hawaii, is: **(800) 221 4945.** New York State has its own number: **(212) 344 2531.**

WOMEN USA is presently collecting signatures on a nation-wide People's Petition for Reproductive Freedom. For more information contact:
Mim Kelber
WOMEN USA
76 Beaver Street
New York, NY 10005
(212) 422 1492

POSITIONS & CALLS FOR WRITERS

Yad Vashem, the Holocaust memorial museum, has announced the forthcoming opening of a museum of Holocaust art, devoted to the display of work relating to the 1933-1945 period. They are seeking contributions of:
- Art work (sculpture, drawings, paintings)
- Photographs of ghettos, deportations, death camps, the liberation forces, partisan groups, "illegal" immigration into Palestine, etc.
- Eye-witness testimonies from the period of 1944-1946 relating to the liberation of concentration camps and other operations of the Allied armies in Europe.

If you have access to such materials, please contact:
Mrs. Y. Keshet
Foreign Relations Section
Yad Vashem, POB 3477
Jerusalem, Israel

The Jewish Student Press Service (JSPS), which puts out a monthly packet providing student and community publications with materials on current issues and the global Jewish community, provides valuable internship opportunities for those interested in Jewish journalism. Application deadlines are as follows:
For:
Summer, 1982—April 15, 1982.

Interested individuals should write for an application and/or more information to:
Jewish Student Press Service
15 East 26th Street, Suite 1350
New York, NY 10010
(212) 679 1411

BOOKS BY LILITH AUTHORS

Herewith a listing of books of special interest recently published by writers associated with LILITH magazine, either as members of the Advisory Board, or as authors whose work has appeared in these pages.

THE LOST TRADITION: MOTHERS AND DAUGHTERS IN LITERATURE edited by Cathy Davidson and E.M. Broner. Ungar, paperback, $8.95. Part of the healing process that the women's movement has begun is this book, examining the connections between mothers and daughters in myth, fiction and autobiography from Ancient Near Eastern literature to current writings. Two of the essays that explore Jewish women's writing and the conflicting images of powerful/powerless mothers that inhabit it are Erika Duncan's "The Hungry Jewish Mother" and "Mothers and Daughters: Another Minority Group," by Natalie M. Rosinsky. In addition to the analytical pieces, the finale is an invaluable "preliminary bibliography" on mothers and daughters in literature.

HONEY IN THE LION, poems by Doris B. Gold. Biblio Press, paperback, $3.00. Written over several decades, these poems express Gold's involvement with—and observations on—a vast array of personal and political issues, from a 1949 "Blues Song" for Pete Seeger to a pungent commentary on cousins' clubs (ending "Let the mystery of family begin"). Racial integration, JFK, moon landings, Biblical women, family reminiscence all surface as themes here, revealing transitions of interest and focus that celebrate this poet's prodigious energy.

IN LIGHT OF GENESIS, poems by Pamela White Hadas. Jewish Poetry Series/Jewish Publication Society, paperback, $6.95. One of the four innaugural volumes of the Jewish Poetry Series, this book by award-winning poet Hadas contains the remarkable "autobiography" of Lilith, "The Passion of Lilith," which originally appeared in LILITH #2. The other three poems in the book are "The Departure and Voices of Sarah," "The Passion of Rahel Varnhagen," and "Woman with Quasar." While each of the poems evokes its own time and place, the personae share a questioning attitude toward the choices women make. And the first three, at least, are trying also to find out where Jewishness and femaleness intersect.

OUT OF THE DESERT, poems by Diane Levenberg. Doubleday, $7.95. These poems talk so directly about one woman's experience of love and pleasure and pain that it's possible to read them through again and again and still be stirred with each turn of feeling. In "Friday Night," evoking "Russian music . . . *challah* crumbs," Levenberg moves us, in dimmed Shabbas lighting, from a childhood meal of love and acceptance to trying "to escape this 5,000 year old/tradition in a grimy bar/the only connection to my Friday night/is that I'm still drinking wine."

THE WOMAN WHO LOST HER NAMES: SELECTED WRITINGS BY AMERICAN JEWISH WOMEN compiled and edited by Julia Wolf Mazow. Harper & Row, $10.00. The title story of this collection is Nessa Rapoport's, and readers of LILITH will remember it from issue #6. The other pieces range from fiction to personal reflections on raising children, on choosing to be childless (abortion and its aftermath), on reviewing a love affair with a non-Jewish man from the perspective of a Jewish lesbian feminist. There are reprints of golden oldies here—Yezierska, Tillie Olsen, Emma Goldman—and it's nice to be able to greet them again. But the book's real power and usefulness come from the more recent and less familiar pieces, which, although differing in overall quality, chart the direction much of Jewish women's writing will take in the future.

THE THIRD JEWISH CATALOGUE: CREATING COMMUNITY compiled and edited by Sharon Strassfeld and Michael Strassfeld. Jewish Publication Society, paperback, $9.95. More issue-oriented than the first two volumes of this do-it-yourself kit for how to be a Jew in North America, the third and final volume covers *tzedakah* (giving and getting), treatment of the elderly (including what to look for if you need to place a relative or friend in an old-age home), and very useful and touching material on intermarriage and conver among other "communal" topics. Sh Strassfeld's *The Jewish Family Book* is soo appear from Bantam Books.
S.W.S.

PREPARING FOR SABBATH by N Rapoport. William Morrow, $10.95 (Ban paperback, May 1982).
"We are building a palace of the heart, all standing here now at the point betw where we have come from and what unfold from us."

This is the last line and the essenc *Preparing for Sabbath,* Rapoport's first b Rapoport, born in Toronto in 1953, captured the spirit, thoughts, and experie of many modern young Jewish wor

Judith Rafael is sensitively portra with all her pride, searching and questio full view. Reading *Preparing for Sabba* occasionally painful, for it hits so clos home. We are privy to Judith's innerm thoughts and fears. We see her growing an observant, middle-class Jewish fa relating to her parents, sisters and frie We feel the beauty of Shabbat at her gr mother's house in the country with all cousins. We empathize with her shy when she meets Ori on the bus to sum camp where they are both going t counselors, and later understand her d and confusion about falling in love for first time.

Judith's quest for personal and relig fulfillment echoes fables from times pas is very much in tune with the minds of m young Jews today. She questions cur standards of morality and explores the s ficance of an ancient religion. She rea that she, like her contemporaries, is ev the process of preparing, of beginning experiences, of renewing and revising rela ships with Jews and non-Jews, friends lovers, and with Judaism, Israel and Go

Israel provides solace for her, with people and with her religion, but she rea that it is not enough. At the end of the Judith returns to New York, prepare incorporate religion into her daily rou living with it rather living for it. "Choose a friend tells her, "and Judith did. She would go to work and be tired at the en the day. She would ride on buses and subw scrambling like everyone for a place. T would be friends and she would be uncer There would be grief. She would face it w it came, not always well. She would ch fullness, plenitude, and be imperfect fo sake."

"LILITH" BY CHINA MARX

The title is a metaphor: it not only presents the anticipation of peace, happiness and beauty—goals in life to strive for—but the necessity of the striving itself. Judith Rafael embodies the spirit of many of us as she emerges at the end of the book alone, yet strong, and always preparing for change, for life.

COMING TOGETHER (1977) and **LOVE SCENE** (1980) by Elaine Marcus Starkman. Cleveland Press. Starkman is a California poet who, at 36, went back to school to get an MA in English. Her poems reflect her personal struggle, like that of many women her age, to balance work with the pressures and pleasures of raising a family. She writes about Jewish tradition, modern Israel and family relationships. She calls herself a part of "a generation/ seeking traditions/transforming symbols/Jewish women/not yet ourselves."

Leshin

ADDITIONAL POETRY IN BRIEF

THE NEW WOMANS BROKEN HEART by Andrea Dworkin. Frog in the Well Press, Palo Alto, California, $3.00. In her book of short stories *The New Womans Broken Heart,* Dworkin speaks in angry images about sex and power. She writes brutally and beautifully about wife-beating, abortion, lesbianism, the desirability of celibacy, the difficulties of being a woman writer. *The New Womans Broken Heart* is a short book of painfully believable stories.

SELECTED POEMS by Leah Goldberg. The Menard Press and Panjandrum Press, $3.50. Nature serves as a trigger to memory in Leah Goldberg's *Selected Poems,* translated from the Hebrew by Robert Friend. Goldberg (1911-1970) writes from the perspective of an older woman, juxtaposing the loveliness and power of nature with her own aging and her perceptions of the inevitability of death. Born in Lithuania, she came to Palestine in 1935 and draws many of her images from the Israeli countryside.

ARRIVED SAFELY by Helen Duberstein. Four Corners Press, $2.50. Duberstein, a New York poet and playwright, sensitizes readers to the texture of words, to the way they sound and how they are put together on the page. Some poems are handwritten, others are laid out in a style that creates new mixtues of words and sounds. The section of the book entitled "Changes" deals with transitions of all types. It contains poems about Woodstock, about bodily changes a woman goes through, and about the changes time wreaks on people and things. It is a refreshingly individual book and enjoyable to read.

FROM THE PYRAMIDS TO MOUNT CARMEL by Ada Aharoni. Eked Publisher, Tel-Aviv, 1979, price not listed. Peace between Jews and Arabs is a main theme in the poems of Ada Aharoni, an Egyptian-born Israeli poet who is involved in The Bridge, a group of Jewish and Arab women promoting peace and mutual understanding. Aharoni has been called "Israel's poet of peace." This book contains war and peace poems, love poems, women poems and others, all in English. Her poems are strong and speak in clear, precise terms. Her language is lovely and evocative, often drawing on Middle-Eastern images, exuding a great love for Israel.

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To apply, please send a resume and two samples of your work, preferably published, to:

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New York, NY 10019

Submissions for the "Bima" column should be approximately 1,000 words in length and should be sent to:

"Bima"
Lilith
250 West 57th Street Suite 1328
New York, New York 10019

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This reprint has been made possible by a grant from Lydia Feinsod Herz and Roger J. Herz.

Donations for Women's shelters in Israel should NOT be sent to "the Women's Aid Fund" as stated in Lilith, Issue #7, but to "Women for Women" at P.O.B. 4667, Haifa, Israel, which is the address of the Haifa shelter. We pledge to distribute these funds in strict accordance with the donor's wishes. We shall be glad to furnish more detailed information about the shelters and their activities, as well as names of contact persons. In the name of the collective of the Haifa Shelter,
PIA TANNHAUSER
Haifa, ISRAEL

Kol Ishah cont'd. from p. 36

LILITH correspondents are part of a worldwide network of Jewish women who keep informed on matters of interest to LILITH readers. If you have information you'd like share—upcoming conferences, research on relevant topics, problems in your local Jew community—contact:

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San Diego, CA 92120

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2507 16th Street
Troy, NY 12180

Linda Byard
21 Genung Circle
Ithaca, NY 14850

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e Feminist Writers Guild is working to ld strong networks of communication and pport between all of us who write. We are ational service and political organization, inning our third year with a major out-ch effort to third world women, southern men, and all women writing in isolation. mbership is $10 a year, $5 for low-ome, which includes a subscription to our wsletter, issued three times a year. Mem-s of the National Steering Committee will wer questions you may have. Write: ninist Writers Guild, P.O. Box 9396, keley, CA 94709.

e Martin Steinberg Center is a community Jewish artists in the performing, literary l visual arts, and for those interested in the s. We express Jewish tradition in new and ative ways and showcase the work of a v generation of Jewish artists, including ny of the women who have been featured LILITH. For information on our Jewish Arts Newsletter, membership and programs, write to the Center at 15 East 84, NYC 10028, (212) 879-4500.

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The Generation After, an organization of children of survivors and others, has limited copies available of Dennis King's articles on Lyndon LaRouche. Write to 2747 Throop St., Bronx, NY 10469.

What is the Jewish attitude toward animals? What is Jewish law on hunting, "sports," trapping, experiments, pets? Send $3 for materials to CHAI, Jewish committee to help animals international, Box 3J, 225 W. 106 St., NYC 10025.

The New 1981 Jewish Woman Bibliography by Aviva Cantor from Biblio Press PO Box 22, Fresh Meadows, NY 11365. Your source for feminist Judaica. Send SASE for booklist.

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To have your Jewish women's group (formal or informal, consciousness-raising, study group, women's minyan, etc.) listed in The Book, or to have yourself listed as a resource person with a particular field of expertise, please send name, address and ZIP, with a brief description (type each submission on a 3x5 card if possible) to: Susan Weidman Schneider, c/o LILITH, 250 W. 57 St., NYC 10019.

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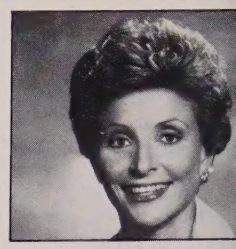

BY PEGGY TISHMAN

I am a lay leader who has held a number of jobs in Jewish philanthropy.

From time to time I have been a vice president of Federation and have served on its Executive Committee for a number of years. Two years ago I was appointed to the Allocations Committee where I am involved in the disbursement of over $30 million to homes for the aged, community centers, family and children's agencies, vocational rehabilitation and training, medical care, camps, community relations and Jewish education. I serve on three of its sub-committees, which means that I am particularly responsible for the allocation of $4½ million. Currently I also serve as Advance Gifts chairperson for the UJA-Federation Campaign which involves me with all gifts over ten thousand dollars. I am the first woman to be appointed to this position in the Campaign.

I watched for years in a rather detached way what was happening to professional women in the organization, but somehow I needed to be galvanized into action to do something to change the status of professional women in Jewish communal service. This happened when I realized that three volunteer women leaders headed the most important committees at Federation and yet not one professional woman was among the top executives. The president of Federation frequently boasted about his sex blindness, but I should have realized that only volunteers qualified for his type of myopia!

The professional woman with whom I was most directly involved was handling a job previously assigned to a man. After two and half years in her position, she began to receive the *starting* salary of her predecessor—which was considerably less than he was earning at the time she replaced him.

I started to dig a little deeper into the statistics on women in Federation and its agencies and discovered that, while women comprise at least half of the staff, less than 1% are executives, only 4% are assistant directors and 95% are in the two lower categories—24% as supervisors or department heads and 71% as line staff. I found that Collette Dowling's *The Cinderella Syndrome* was absolutely correct about women. In the Federation, most of them "enter the work force with low-salaried jobs and creep upward—or sideways—like crabs on a string."

Women earn relatively lower salaries than their male counterparts, regardless of the length of tenure and service.

The findings of The Task Force on the Role of the Jewish Woman in a Changing Society, in an analysis of the status of women (sponsored by the New York Federation of Jewish Philanthropies) which was prepared by Ellen Friedland-Molton, indicates that women generally have been employed at the agency for a *greater*—not a lesser—number of years than men, *but their experience is not reflected in their salaries or positions.*[*in Kol Ishah—Ed.*]

A contention that women do not seem or are unwilling to accept top level jobs because of pressures and strains that go along with excutive responsibilities has still to be proved as is the statement frequently made that there are insufficient numbers of qualified women. It is hard for me to believe that three *lay* women could make decisions in the most important areas of Federation work, while *professional* women are not regarded as equally qualified.

My next investigation took me into the conditions of work in our agencies, not only for women but for men as well. I found that over two-thirds of the national agencies provide maternity leave, although a number of them categorize it as *disability* leave! In a number of cases whereas an agency did provide maternity leave there was no established or written policy in this connection. As for paternity leave, one can only assume that Jewish agencies consider newborn babies to be the mother's responsibility. Almost none of the agencies granted more than one week for paternity leave, and most of them just one day.

Many women I spoke to said they could continue to maintain the dual role of family and career as long as certain schedule adjustments are made. But I found that less than one-third of the Federation agencies have any sort of a flexible work schedule.

As for day-care programs only approximately 10% of the Federation agencies have any provision for day care. Where the agencies do have such a service it is part of an already existing program in a Jewish community center of camp and the majority of the day care services only have provisions for children who are older than three years. Unfortunately, initiating day-care when a child reaches the age of three misses the needs of working women, and maternity leave rarely permits a woman to take more than one year's leave of absence. So in Jewish community service the working woman must choose between leaving her career, or trying to find an alternative way to have the baby cared for.

If we wish to foster a sense of children's Jewish identity in a Jewish environment, it seems to me shortsighted and self-defeating to fail to give our own workers the opportunity to have their children nurtured in a Jewish environment. *Since a good part of the Federation dollar is spent on enhancing Jewish family life, the maintenance of day care under Jewish auspices would be a very easy way of implementing that commitment.*

It's been said that women in the 19 work world are just about where Jews w in the 1930's. Perhaps Jews are now acce in places that they could not enter forty fifty years ago because they opted for be education and better training, and seized opportunity to let the public know when t did something well. This is a lesson many women have yet to learn.

I am convinced that a good part of problem is that women entering the have not informed themselves as to salary they should request. As men develop more skills, they develop gre sense of self and are more willing to repre themselves and speak out in their behalf. Then it is only a question of time u secure women will help other wome achieve.

I hesitate to advocate affirmative ac programs but if discrimination against wo remains institutionalized in our society culture, there will be no other option. C nine Federation agencies out of the 84 wh responded to the 1981 survey conducte the Task Force on the Role of the Jew Woman in a Changing Society have affirmative action programs for the recr ment of women.

Lay women must begin to sensitize th selves and recognize wher professional men are in Jewish communal service. The women leadership have a responsibilit learn about the conditions of work. T must make it their business to find out ab salary inequities if they exist and act protagonist for their professionals. I frequently very difficult for a salaried prof ional to speak out in her own beh responsible volunteer leaders must reinfo the qualified professional in her demand equality. We must see ourselves as *emplo* and make sure that the women our agen emply are treated fairly.

The time to make our move is now. If do not, we will all be much poorer for the talent of women who move into other fi of endeavor. We already face a problem of outmigration of some of the best trained most highly motivated women from Jew professional life.

There is no reason why qualified wo should not actively seek work in the Jew community, as men do, know they'll be valued, knowing that the re may not be quite equivalent in dollar te but knowing that they will be recognized rewarded fairly. As we work togethe enhance the quality of life for other peo we should make sure that the quality working conditions for women *inside* community is worthy of the purpose which it is devoted.

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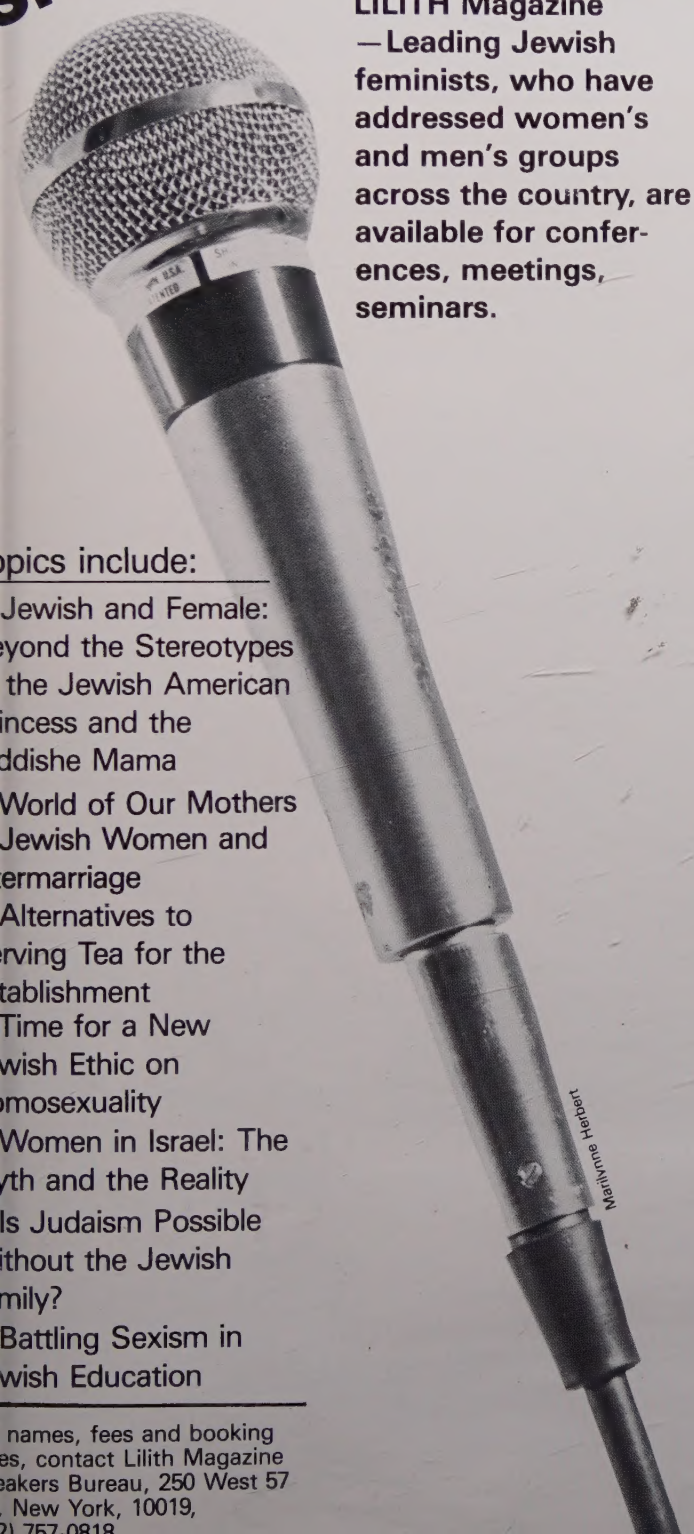

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READERS' SURVEY

We heartily thank all those of you who took the time to fill out our detailed Readers' Survey in the last issue. The results are now being tabulated, but the early returns show that of the hundreds of questionnaires already returned, more than half include personal comments. As you can see, many who wrote are worried about Jewish identity—not only for their children (the typical concern of Jewish women in the past) but for themselves too. Like many of the rest of us, they're trying to balance their desire for an active, connected Jewish life with their knowledge that they'd be untrue to themselves if they suppressed their identities as women in order to feel part of a Jewish community.

- "We do not belong to a synagogue because we cannot find one 'traditional' enough for my husband which will also accept *me* for aliyot, minyan, etc." *New York*

- "In many ways the situation for those of us in one-shul towns outside the Northeast is dreary religiously. On the other hand, it does give me opportunities as a Jewish woman I might not have elsewhere." *Georgia*

- "The few girls/young women who insist on being treated equally at the Jewish camp are *not* encouraged." *Kentucky*

BACK ISSUES

ISSUE #4
- **The Population Panic—Why Jewish Leaders Want Jewish Women to Have More Children**
- **Feminism in Israel Under the Begin Regime**
- **The Jewish Establishment is NOT an Equal Opportunity Employer**
- **A Prayerbook Where God is Female**
- **Interview: Esther Broner**

ISSUE #5
- **Jewish Women in Prison**
- **The Volunteer Organizations: Vanguard or Rearguard?**
- **Experiences of Volunteers in NCJW and Hadassah**
- **Is Volunteer Activity a Sheltered Workshop?**
- **Feminist Critique of TV's "Holocaust" miniseries**
- **Appreciation of Gail Rubin, *zal***

ISSUE #6
- **Cynthia Ozick's "A Vindication of the Rights of Jewish Women"**
- **The Politics of Ordination of Women in Conservative Judaism**
- **Why Golda Fought Feminism**
- **"The Woman Who Lost Her Names," Jewish feminist short story**
- **Critique of I.B. Singer's Fiction on Women**

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The articles on "Lilith" from issue #1 have been reprinted
(see page 44 to order copies).

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